Tears of Repentance:

Or, A further
Narrative of the Progreſs of the *Goſpel*
Amongſt the

INDIANS
IN
NEW-ENGLAND:

Setting forth, not only their preſent ſtate and condition, but ſundry Confeſſions of ſin by diverſe of the ſaid *Indians*, wrought upon by the ſaving Power of the Goſpel; Together with the manifeſtation of their *Faith* and *Hope* in *Jeſus Chriſt*, and the Work of Grace upon their Hearts.

Related by Mr. *Eliot* and Mr. *Mayhew*, two Faithful Laborers in that Work of the Lord.

Publiſhed by the Corporation for propagating the Goſpel there, for the Satisfaction and Comfort of ſuch as wiſh well thereunto.

Iſay, 42. 3. *A bruiſed Reed ſhall he not break, and the ſmoaking Flax, ſhall he not quench.*

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JOHN CARTER BROWN

TO HIS EXCELLENCY The Lord General CROMWEL.

What the Jews once said of their Centurion, He loved our Nation, and built us a Synagogue, *the same may we affirm upon a more Noble Accompt of Your Lordship, and of those faithful Centurions and Soldiers under Your Conduct; by how much the Adventure of your Lives in the Cause of God, for the Good of your Country, is a more infallible Demonstration of your Love to it: forasmuch as the King of Saints, is also King of Nations, and when he shall be the desire of all Nations, will prove their safest Interest.*

Upon conſideration whereof, it was but equal that Mr. Eliot *a faithful Laborer of Chriſt in ſpreading the* Everlaſting Goſpel *to the Poor* Indians, *ſhould prefix Your Lordſhips Name to his Relation of the Progreſs of Divine Grace amongſt them: And with his Judgment, We of the Corporation, who are ſubordinately intruſted, do ſo far concur, eſpecially moved thereunto by that liberal and Exemplary Contribution to this Glorious Work lately promoted by Your Lordſhip, and Your Officers with the Army, that we thought not fit either to ſever that Narrative, and this of Mr.* Mayhew's, *or to ſend them abroad under any other Name to the Publick View.*

Coopers-Hall, *London*, *March*, 26. 1653.

Signed in the Name, and by the Appointment of the ſaid Corporation, by

William Steel, Preſident.

To

To the much Honored Corporation in London, *Choſen to Place of Publick Truſt for the promoting of the Work of the Lord among the* Indians *in* New-England.

Worthy Sirs,

IT hath not been from any diſreſpect to your ſelves, that I have not formerly directed to your Preſence, and preſented into your Hand, what have already been let go, which made Relation of the Work of God among the *Indians* in this Iſland (commonly called *Martins Vineyard*) This year there was an opportunity not to be refuſed, of certifying the Right Worſhipful *John Endicot* Eſquire, Governor of the *Maſſachuſſets* in *New-England* of what I had to communicate concerning the *Indians*, from whoſe hand alſo you will receive it; but yet I may not for ſeveral cauſes, neglect the writing to your ſelves the ſame things, with more particulars ſince adjoyned, in the concluſion to accompany the former unto your Pious and Prudent conſideration, to which they are committed to be (as I have received them from God) the tokens of more Grace in ſtore to be beſtowed on Indian ſouls,

Highly eſteemed in the Lord Jeſus,

WHen the Lord firſt brought me to theſe poor Indians on the *Vinyard*, they were mighty zealous and earneſt in the Worſhip of Falſe gods, and Devils; their Falſe gods were many, both of things in Heaven, Earth, and Sea: And there they had their Men-gods, Women-gods, and Children-gods, their Companies, and Fellowſhips of gods, or Divine Powers, guiding things amongſt men, beſides innumerable more feigned gods belonging to many Creatures, to their Corn, and every Colour of it: The Devil alſo with his Angels had his Kingdom among them, in them; account him they did, the terror of the Living, the god of the Dead, under whoſe cruel power and into whoſe deformed likeneſs they conceived themſelves to be tranſlated when they died; for the ſame word they have for *Devil*, they uſe alſo for a *Dead Man*, in their Language: by him they were often hurt in their Bodies, diſtracted in their Minds, wherefore they had many meetings with their *Pawwaws* (who uſually had a hand in their hurt) to paciſie the Devil by their Sacrifice, and get deliverance from their evil; I have ſometimes marvelled to ſee the vehemency of their Spirits, which they acted with no leſs bodily violence therein. The *Pawwaws* counted their Imps their Preſervers, had them treaſured up in their bodies, which they brought forth to hurt their enemies, and heal their friends; who when they had done ſome notable Cure, would ſhew the Imp in the palm of his Hand to the Indians, who with much amazement looking on it, Deified them, then at all times ſeeking to them for cure in all ſickneſſes, and counſel in all caſes: This Diabolical way they were in, giving heed to a multitude of Heathen Traditions of their gods, and many other things, under the obſervation whereof, they

with

with much ſlavery were held, and abounding with ſins, having only an obſcure Notion of a god greater than all, which they call *Maynit*, but they knew not what he was, and therefore had no way to worſhip him.

What an entrance I had at firſt amongſt theſe miſerable Heathen, how called thereunto, and what ſucceſs God bleſſed us with, hath been in ſome meaſure already publiſhed, which will I hope through the dew of Gods bleſſing from Heaven, have ſuch a gracious increaſe, that the bloſſoming and budding time ſhal at leaſt be acknowledged, and by many more God bleſſed for it, in the growth of the fruit to more maturity; Since it hath pleaſed God to ſend his Word to theſe poor captivated men (bondſlaves to ſin and Satan) he hath through mercy brought two hundred eighty three Indians (not counting yong children in the number) to renounce their falſe gods, Devils, and Pawwaws, and publickly in ſet meetings, before many witneſſes, have they diſclaimed the Divinity of their formerly adored multitude, defied their tyrannical Deſtroyer the Devil, and utterly refuſed the help of the Pawwaws in any caſe; neither have they at any time, either by threatnings or flatteries been drawn thereto, although their lives have been in hazard; yea, eight of their Pawwaws have forſaken their Deviliſh craft, and profitable trade as they accounted it, for to embrace the Word and Way of God. The Indians which do pray to God, were not compelled thereto by power, neither alſo could they be allured by gifts, who received nothing for about ſeven years time, much leſs that which counterpoyſe their troubles, and exceed to the drawing of them from the beloved waies of their own Worſhips: Surely it were great uncharitableneſs, and derogatory from the glory of God, to think that none of theſe are truly changed, and that God himſelf

by

by his Word and Spirit, hath not in mercy prevailed in their hearts againſt theſe evils; nay, may we not hope and be perſwaded by this, and ſome other appearances of God amongſt them, that ſome of them are truly turned to God from Idols, to ſerve the Living and true God? Serve him, through mercy they do in ſome hopeful Reformations, walking inoffenſively and diligently in their way, which I hope will more plainly appear when they are in a way more hopeful (by the bleſſing of God to their further well-being) which I hope will be in the beſt time.

I cannot but take notice of this good providence of God by the way, That he hath mercifully preſerved all the Indians which call upon his Name (from the beginning of the Work unto this day) from all extraordinary evil, whereby the Devil and Witches uſe to torment the Bodies and Minds of Men, not one of them or their children (as I know) or have heard have been touched by them in this kind (only a Pawwaw or two, have not been delivered from his Imps preſently after his renouncing of them, but for ſome time have had the ſence of them in his Body with much pain:) The miſchief that the Pawwaws and Devils uſually do to the common Indian this way, is both by outward and bodily hurt, or inward pain, torture, and diſtraction of mind, both which I have ſeen my ſelf: To accompliſh the firſt, the Devil doth abuſe the real body of a Serpent, which comes directly towards the man in the houſe or in the field, looming or having a ſhadow about him like a man, and do ſhoot a bone (as they ſay) into the Indians Body, which ſometimes killeth him. An inſtance whereof I can give, whereby it may the more plainly appear, that it is a great mercy to be delivered therefrom; and it is of a youth, who living with his Parents upon a neck of Land, They

did

did not pray unto *Jehovah*, yet their Neighbors who lived there with them, did: This Youth was hurt after the ſame manner, and then preſently his Parents pulled down the houſe they lived in, and fled to an Iſland near by, where I ſaw the Indian thus hurt in his Thigh, he was grievouſly tormented, and his Kindred about him mourning, not knowing where to find any comfort, or help, for cure could not be had from their gods or Pawwaws: I then took the opportunity to reaſon with them about their way, with the beſt wiſdom God gave me, but all in vain, for they would not hear to ſeek the true God, notwithſtanding he had ſhewn his diſpleaſure ſo apparantly againſt them for their former refuſing of Him, but they ſtill followed on their wonted Serpentine Machinations: The Pawwaws, and their devilliſh train, with their horrible outcries, hollow bleatings, painful wreſtlings, and ſmiting their own bodies, ſought deliverance, but all in vain, for he died miſerably. Hereby, and by ſeveral other things, I perceive that they are not (in a manner) indifferent, whether they ſerve their own gods or not, or change them (as ſome think) for they are naturally like the Heathens of *Chittim* and *Kedar*, which would not change their gods, which yet are no gods; when God blames his people for changing their glory for that which doth not profit; I hope therefore that it is ſomething of Grace, that many chuſe to worſhip the true God. But touching the former vexing miſchiefs, A *Sachem*, and no good friend to the work, could not but acknowledg the bleſſing of God among the Praying Indians; When I came over (ſaid he) at the further end of the Iſland, there was a ſtorm (mentioning the aforeſaid evils, with ſome more) but when I came to this end I found a calm, the Praying Indians were all well, they aroſe in the morning, Prayed to God,

and

and went about their buſineſs, and they are not hurt nor troubled like the other Indians: And the Pawwaws themſelves, ſome of them do ſay, That they cannot make their Power ſeize on any of them: Queſtionleſs they have tried their Skill, and Satan hath not been wanting to aſſiſt them, who is ſo unwilling to fall down from his Rule, and to be driven from his old Poſſeſſions. A Pawwaw told me, who was of no ſmall note among the Heathen formerly, and alſo with the beſt, now he hath forſaken his Pawwawing, That after he had been brought by the Word of God to hate the Devil, and to renounce his Imps (which he did publickly) that yet his Imps remained ſtill in him for ſome months tormenting of his fleſh, and troubling of his mind, that he could never be at reſt, either ſleeping or waking: At length one time when I went down to keep the fartheſt Lecture about ſeven miles off, he asked me ſome Queſtions, whereof this was one, *viz.* That if a Pawwaw had his Imps gone from him, what he ſhould have inſtead of them to preſerve him? Whereunto it was Anſwered, That if he did beleeve in Chriſt Jeſus, he ſhould have the Spirit of Chriſt dwelling in him, which is a good and a ſtrong Spirit, and will keep him ſo ſafe, that all the Devils in Hell, and Pawwaws on Earth, ſhould not be able to do him any hurt; and that if he did ſet himſelf againſt his Imps, by the ſtrength of God they ſhould all flee away like Muskeetoes: He told me, That he did much deſire the Lord, it might be ſo with him. He further ſaid, That ever ſince that very time God hath in mercy delivered him from them, he is not troubled with any pain (as formerly) in his Bed, nor dreadful viſions of the night, but through the bleſſing of God, he doth lie down in eaſe, ſleeps quietly, wakes in Peace, and walks in ſafety, for which he is very glad, and praiſes God.

This

This laſt ſpring, the Indians of their own accord made a motion to me they might have ſome way ordered amongſt them, as a means whereby they might Walk in good Subjection to the Law of God, wherunto they deſired to enter into Covenant; they told me that they were very deſirous to have their ſins ſuppreſſed which God did forbid, and the duties performed, which he hath Commanded in his Word; and thereunto they deſired me to inform them, what puniſhment the Lord did appoint to be inflicted on thoſe which did break any part of His Law, for they were very willing to ſubmit themſelves to what the will of the Lord is in this kind. I was not willing on the ſudden to draw forth in writing an Anſwer to their deſire, but rather choſe to take a longer time of Conſideration in a Work of ſo great Concernment, and refer them to the Word of God, ſhewing them many places for their information, moſt whereof they had heard of formerly: They alſo further deſired, That they might have ſome men Choſen amongſt them with my father and my ſelf, to ſee that the Indians did walk orderly, and that ſuch might be incouraged, but that thoſe which did not, might be dealt with acording to the word of the Lord; I could not but approve and incourage the motion, ſeeing they ſpake not as thoſe in *Pſal.*2.3. *Let us break their bands aſunder and caſt away their cords from us*, but ſought totall ſubjection and ſtrict obedience to God: yet I told them that it was a matter of great weight, ſhewing them many things which I thought neceſſary for them to know, but needleſs now to relate. A day of faſting and prayer to repent of our ſins, and ſeek the gracious help of our God for Chriſt Jeſus ſake, we appointed; and another ſhortly after to finiſh the work in: Some of the Indians ſpake ſomthing for their benefit; and about ten, or twelve

of them prayed, not with any ſet Form like Children, but like Men indued with a good meaſure of the knowledg of God, their own wants, and the wants of others, with much affection, and many Spiritual Petitions, ſavoring of a Heavenly mind; and ſo are they ſtreitned in reſpect of help from man, that it appears the more plainly to be the Dictates of Gods Spirit. A Platform of the Covenant in Anſwer to their deſires, I drew forth the ſame morning in the Indian Language, which I have here ſent in Engliſh.

Wee the diſtreſſed Indians *of the* Vineyard (*or* Nope, the Indian name of the Iſland) *That beyond all memory have been without the True God, without a Teacher, and without a Law, the very Servants of Sin and Satan, and without Peace, for God did juſtly vex us for our ſins; having lately through his mercy heard of the Name of the True God, the Name of his Son Chriſt Jeſus, with the holy Ghoſt, the Comforter, three Perſons, but one moſt Glorious* God, *whoſe Name is* JEHOVAH: *We do praiſe His Glorious Greatneſs, and in the ſorrow of our hearts, and ſhame of our faces, we do acknowledg and renounce our great and many ſins, that we and our Fathers have lived in, do run unto him for mercy, and pardon for Chriſt Jeſus ſake; and we do this day through the bleſſing of God upon us, and truſting to his gracious help, give up our ſelves in this Covenant, Wee, our Wives, and Children, to ſerve* JEHOVAH: *And we do this day chuſe* JEHOVAH *to be our God in Chriſt Jeſus, our Teacher, our Law-giver in his Word, our King, our Judg, our Ruler by his Magiſtrates and Miniſters; to fear God Himſelf, and to truſt in Him alone for Salvation, both of Soul and Body, in this preſent Life, and the Everlaſting Life to come, through his mercy in Chriſt Jeſus our Savior, and Redeemer, and by the might of his Holy Spirit; to whom with the Father and Son, be all Glory everlaſting.* Amen.

After

After I had often read this Covenant and expounded it unto them, they all with free Conſent willingly and thankfully joyned therein, and deſired *Jehovah* his bleſſing for Jeſus Chriſt his ſake, the Lord be gracious to our beginnings.

Within two or three weeks there came an Indian to me in buſineſs, and by the way he told me, that ſome Indians had lately kept a day of Repentance to humble themſelves before God in prayer, and that the word of God which one of them ſpake unto, for their Inſtruction, was *Pſal.* 66. 7. *He ruleth by his Power for ever, his eyes behold the nations, let not the rebellious exalt themſelves.* I aſked him what their end was in keeping ſuch a day? He told me thoſe ſix things: Firſt, they deſired, That God would ſlay the rebellion of their hearts. Secondly, That they might love God, and one another. Thirdly, That they might withſtand the evil words and temptations of wicked men, and not to be drawn back from God. Fourthly, That they might be obedient to the good Words and Commands of their Rulers. Fiftly, That they might have their ſins done away by the Redemption of Jeſus Chriſt. And Laſtly, That they might walk in Chriſts way.

Now for the ſtate of things with us, we are by the help of God about to begin a Town that they may Cohabit and carry on things in a Civil and Religious way the better; The praying Indians are conſtant attenders to the word of the Lord, and ſome of them (I hope) conſcionable ſeekers after the knowledg of God, and themſelves, and not without obtaining (by the grace of God) ſome ſaving benefit to their own Souls, which will by his own bleſſing, in the beſt time, more plainly appear. About 30. Indian Children are now at School, which began the Eleventh day of the Eleventh month. 1651.

they are apt to learn, and more and more are now ſending in unto them. The Barbarous Indians, both men and women, do often come on the Lecture dayes, and complaining of their ignorance, diſliking their ſinful liberty, and refuſing the helps, and hopes of their own power, ſeek Subjection to *Jehovah*, to be taught, governed, and ſaved by him, for Jeſus Chriſts ſake. The Name of the Lord alone be praiſed for what is begun; What is further needfull, I earneſtly deſire may be fervently prayed for, and expected by faith, to be effected, and finiſhed by the gracious hand of God, who have laid the foundation, and will not leave his own works unperfect, which is the comfort of an unworthy Laborer in the Lords Vinyard, and an earneſt deſirer to be remembred at the Throne of Grace.

Having a little more liberty, I ſhall certifie you of ſomthing more, which I have taken notice of amongſt the poor Indians.

I obſerved that the Indians when they choſe their Rulers, made choyce of ſuch as were beſt approved for their godlineſs, and moſt likely to ſuppreſs ſin, and encourage holineſs, and ſince they have been forward upon all occaſions, to ſhew their earneſt deſire thereof. There was an Indian that was well approved for his Reformation, that was ſuſpected to have told a plain Lye for his Gain; the buſineſs was brought to the publick Meeting, and there it was notably ſifted with zeal and good affection; but at length the Indian defending himſelf with great diſdain, and hatred of ſuch an evil, proved himſelf clear, and praiſed God for it. The ſame Indian was a little before, very ſick, and he told me that when he thought he ſhould die, he did ſo love God, that he was not unwilling to die, and leave his wife, and children, or any thing elſe, but that he was only deſi-

rous

rous to live for this cauſe, That he might be more taught by the Word of God, and be helpful to teach the Indians the Way of God.

I have alſo obſerved how God is pleaſed to uphold ſome of theſe poor Indians againſt oppoſition. I was once down towards the further end of the Iſland, and lodged at an Indians houſe, who was accounted a great man among the Iſlanders, being the friend of a great *Sachem* on the *Mayn*; this *Sachem* is a great Enemy to our Reformation on the Iſland: At this mans houſe when I had ſate a while, his ſon being about thirty years old, earneſtly deſired me in his Language, to relate unto him ſome of the ancient Stories of God; I then ſpent a great part of the night (in ſuch diſcourſe as I thought fitteſt for them) as I uſually do when I lodg in their houſes, what he then heard (as he expreſſed) did much affect him: And ſhortly after he came and deſired to joyn with the praying Indians to ſerve *Jehovah*, but it was to the great diſcontentment of the *Sachems* on the *Mayn*, and thoſe Indians about him: News was often brought to him that his life was laid in wait for, by thoſe that would ſurely take it from him, they deſired him therfore with ſpeed to turn back again; The man came to me once or twice, and I perceived that he was troubled, he aſked my counſel about removing his Habitation, yet told me, That if they ſhould ſtand with a ſharp weapon againſt his breaſt, and tell him that they would kill him preſently, if he did not turn to them, but if he would, they would love him, yet he had rather loſe his life than keep it on ſuch terms; for (ſaid he) when I look back on my life as it was before I did pray to God, I ſee it to be wholly naught, and do wholly diſlike it, and hate thoſe naughty waies; but when I look on that way which God doth teach me in his Word, I ſee it to be

wholly

wholly good; and do wholly love it. Bleſſed be God that he is not overcome by theſe temptations.

The next thing I judg alſo worthy to be obſerved, My Father and I were lately talking with an Indian, who had not long before almoſt loſt his life by a wound his Enemies gave him in a ſecret hidden way, the mark whereof, he had upon him, and will carry it to his grave: This man underſtanding of a ſecret Plot that was to take away his Enemies life, told my Father and I, That he did freely forgive him for the ſake of God, and did tell this Plot to us that the mans life might be preſerved: This is a ſingular thing, and who among the Heathen will do ſo?

I obſerve alſo that the Indians themſelves do indeavor to propagate the knowledg of God, to the glory of God and the good of others: I heard an Indian (after I had ſome diſcourſe with the Indians in the night) aſk the *Sachem*, and many others together, how they did like that counſel they heard from the word of God: They anſwered, very wel; then ſaid he, why do you not take it? why do you not do according to it? He further added, I can tell you why it is, Becauſe you do not ſee your ſins, and becauſe you do love your ſins; for as long as it was ſo with me, I did not care for the Way of God; but when God did ſhew me my ſins, and made me hate them, then I was glad to take Gods Counſel: this I remember he ſpake, with ſome other things, with ſuch Gravity and truth, that the *Sachem* and all the company was not able to gain-ſay.

Myoxeo alſo lately met with an Indian, which came from the *Mayn* who was of ſome note among them; I heard that he told them of the great things of God, and of Chriſt Jeſus, the ſinfulneſs and folly of the Indians, the Pardon of ſin by Chriſt, and of a good life; and ſo were they

they both affected, that they continued this diſcourſe two half nights, and a day, until their ſtrength was ſpent: He told him in particular, how a Beleever did live above the world, that he did keep worldly things alwaies at his feet (as he ſhewed him by a ſign) That when they were deminiſhed, or increaſed, it was neither the cauſe of his Sorrow, or joy, that he ſhould ſtoop to regard them, but he ſtood upright with his heart Heavenward, and his whol deſire was after God, and his joy in him. Now Much honored in the Lord, and all that love Chriſt Jeſus in truth, let me prevail with you that we may be preſented by you at the Throne of Grace in his worthineſs to obtain thoſe bleſſings, that concerns his Kingdom and Glory; our comfort and Salvation: And you are, and ſhall alſo be, ever humbly ſo prayed for, by him, who is

From the Vinyard the
22. of October, 1652.

Yours obliged, and ever
to be commanded in the
Work of the Lord Jeſus

Thomas Mayhew.

To His Excellency, the Lord General *Cromwel*; Grace, Mercy, and Peace be Multiplied.

Right Honorable,

Envy it ſelf cannot deny that the Lord hath raiſed and improved You in an Eminent manner to overthrow Antichriſt, and to accompliſh, in part, the Propheſies and Promiſes of the Churches Deliverance from that Bondage: In all which Service, the Lord hath not only kept Your Honor unſteined, but alſo cauſed the Luſtre of thoſe precious Graces of Humility, Faith, Love of Truth, and Love to the Saints, &c. with which, through His Free Grace, He hath enriched You, to ſhine forth abundantly beyond all exception of any that are, or have been Adverſaries to Your Proceedings. Now as the deſign of Chriſt in theſe daies is double, namely, Firſt, To overthrow Antichriſt by the Wars of the Lamb; and Secondly, To raiſe up His own Kingdom in the room of all Earthly Powers which He doth caſt down and to bring all the World ſubject to be ruled in all things by the Word of His mouth. And as the Lord hath raiſed and improved You, to accompliſh (ſo far as the Work hath proceeded) the firſt part of His Deſign, ſo I truſt th

that the Lord will yet further improve You, to set upon the accomplishment of the second part of the design of Christ; not only by indeavoring to put Government into the hands of Saints, which the Lord hath made You eminently careful to do, but also by promoting Scripture Government and Laws, that so the Word of Christ might rule all. In which great Services unto the Name of Christ, I doubt not, but it will be some Comfort to Your heart to see the Kingdom of Christ rising up in these Western Parts of the World; and some confirmation it will be, that the Lords time is come to advance and spread His Blessed Kingdom, which shall (in his season) fill all the Earth: and some incouragement to your heart, to prosecute that part of the Design of Christ, namely, That Christ might Reign. Such Considerations, together with the Favorable Respect You have alwaies shewed to poor New-England, hath imboldned me to present unto Your Hand, these first Confessions of that Grace which the Lord hath bestowed upon these poor Natives, and to publish them under the protection of Your Name, begging earnestly the continuance of Your Prayers for the further proceeding of this gracious Work: And so committing Your Honor to the Lord, and to the Word of His Grace, and all Your weighty Affairs to His Heavenly Direction, I rest

Your Honors to serve You,
in the Service of Christ

JOHN ELIOT.

To the READER.

Christian Reader,

I *Know thy Soul longeth to hear Tydings of Gods grace powred out upon these goings down of the Sun, because the Spirit of God by the Word of Prophesie, useth to raise up and draw forth such actings of Faith, as accord with the accomplishment of those Prophesies, when the time of their accomplishment is come. When* Israel *was to return from* Babylon, *the Spirit by the word of Prophesie, raised up such actings of Faith, as were put forth in the exercise of all gifts necessary for the accomplishment thereof.* Daniel *prayeth.* Zerubbabel *hath a Spirit of Ruling, the peoples affections are loose from their dwellings, and have a Spirit of Traveling.* Ezra, Nehemiah, *and all the rest of the Worthies of the Lord, are raised at that time to accomplish what is Propheſied. In these times the Propheſies of* Antichrist *his down fall are accomplishing. And do we not see that the Spirit of the Lord, by the word of Prophesie, hath raised up men, instruments in the Lords hand, to accomplish what is written herein. And the Spirit of Prayer, and expectation of Faith is raised generally in all Saints, by the same word of Prophesie. In like manner the Lord having said,* That the Gospel shall spread over all the Earth, even to all the ends of the Earth; and from the riseing to the setting Sun; all Nations shal become the Nations, and Kingdoms of the Lord and of his Christ. *Such words of Prophesie hath the Spirit*

uſed to ſtir up the ſervants of the Lord to make out after the accompliſhment thereof: and hath ſtirred up a mighty Spirit of Prayer, and expectation of Faith for the Converſion both of the Jewes, *(yea all* Iſrael*) and of the* Gentiles *alſo, over all the world. For this Cauſe I know every beleeving heart, awakened by ſuch Scriptures, longeth to hear of the Converſion of our poor* Indians, *whereby ſuch Propheſies are in part begun to be accompliſhed. Yea, the Deſign of Chriſt being to erect his own Kingdom, in the room of all thoſe Dominions, which he doth, and is about to overturn: You ſhall ſee a Spirit by ſuch words of Propheſie powred forth upon the Saints (into whoſe hands Chriſt will commit the manageing of his Kingdom on Earth) that ſhall carry them forth to advance Chriſt to rule over men in all affairs, by the word of his mouth, and make him their only Law-giver, and ſupream Judge, and King.*

It is a day of ſmall things with us: and that is Gods ſeaſon to make the ſingle beauty of his humbling Grace, to ſhine in them, that are the verieſt ruines of mankind that are known on earth; as Mr. Hooker *was wont to deſcribe the forlorn condition of theſe poor* Indians. *I ſee evident demonſtrations that Gods Spirit by his word hath taught them, becauſe their expreſſions, both in Prayer, and in the Confeſſions which I have now publiſhed, are far more, and more full, and ſpiritual, and various, then ever I was able to expreſs unto them; in that poor broken manner of Teaching which I have uſed among them. Thẽir turning Doctrins into their own experience, which you may obſerve in their Confeſſions, doth alſo demonſtrate the Teachings of Gods Spirit, whoſe firſt ſpecial work is Application. Their different Gifts likewiſe, is a thing obſervable in their Confeſſions, wherein it is not to be expected that they ſhould be all Eminent, it is not ſo in any Society of men; but in that there be ſome among them that are more eminent, it is a ſign of Gods favor,*

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who is raising up among themselves, such as shall be his instruments to conveigh a blessing unto the rest. Their frequent phrase of Praying to God, is not to be understood of that Ordinance and Duty of Prayer only, but of all Religion, and comprehendeth the same meaning, with them, as the word [Religion] doth with us: And it is observable, because it seemeth to me, That the Lord will make them a Praying people: and indeed, there is a great Spirit of Prayer powred out upon them, to my wonderment; and you may easily apprehend, That they who are assisted to express such Confessions before men, are not without a good measure of inlargement of Spirit before the Lord.

The points of Doctrine that are here and there dropped in their Confessions, may suffice at present for a little taste to the Godly discerning Saints, That they are in some measure instructed in the chief points of Salvation, though there be no Doctrinal Confession on purpose set down to declare what they have learned, and do beleeve.

If any should conceive that that word which they so often use [I thought, or I think] should need explication, as a godly Brother did intimate to me on the Fast day, let this suffice, That it is to be Construed by the present Matter: For sometimes it is a thought of Faith; sometime of Fear; sometime of Unbelief; sometime of Carnal Reason; and sometime of Ignorance.

Lastly, It is plainly to be observed, That one end of Gods sending so many Saints to NEW-ENGLAND, was the Conversion of these Indians. For the Godly Counsels, and Examples they have had in all our Christian Families, have been of great use, both to prepare them for the Gospel, and also to further the Lords work in them, as you may evidently discern in most of their Confessions.

Beloved Reader, I have no more to say as necessary to Prepare for the following Matter, only to beg, yea earnestly to beg

the continuance of all your Prayers; by the power whereof (through the Grace and Interceſſion of Chriſt) I beleeve this wheele of Converſion of theſe Indians, *is turned: and my Heart hath been alwayes thereby encouraged, to follow on to do that poor little I can, to help forward this bleſſed Work of Spreading and Exalting the Kingdom of our dear Savior Jeſus Chriſt, under the direction and protection of whoſe Word and Grace, by Faith committing you; I reſt,*

Your unworthy Brother,

in our dear Savior,

JOHN ELIOT.

To

To the Chriſtian Reader.

THE Amplitude, and large Extent of the Kingdom of Jeſus Chriſt upon Earth, when *the Heathen ſhall be his Inheritance, and the uttermoſt parts of the Earth his Poſſeſſion*; *and when all Kings ſhall fall down unto him, and all Nations do him ſervice, all contrary Kingdoms and Powers being broken in pieces and deſtroyed*, is a thing plainly and plentifully foretold and promiſed in the Holy Scriptures; *Pſal.* 2.8. and 22.27. and 72.11. and 86.9. *Dan.* 2.35. 44, 45. and 7. 26, 27. *Zech.* 14.9. And although as yet our Eyes have never ſeen it ſo, nor our Fathers afore us, many Nations and People having hitherto been overſpread, and overwhelmed in Pagan Blindneſs and Ignorance, having ſcarce ever heard of Chriſt, or of His Name; and many others that in ſome ſort have heard of Him, having no more Grace but to make and maintain Oppoſition againſt Him, and againſt His Kingdom, ſome more profeſſedly, and others more covertly and under fairer pretence, as in the great Dominions of the *Turk*, and of the *Pope*, is apparent; yet *the time is coming, when things ſhall not thus continue, but be greatly changed and altered, becauſe the Lord hath ſpoken this Word, and it cannot be that his Word ſhould not take effect*: And

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if the Lord have ſpoken it, his People have good ground and reaſon to beleeve it, and to ſay as the holy Apoſtle in another caſe, *I beleeve God that it ſhall be even as it was told me*, *Act.* 27. 25. Yea, to beleeve it and wait for it, as for that which in Gods appointed and due time ſhall ſurely come to paſs, and not fail, as *Hab.* 2. 3. And not only ſo, but heartily to deſire it, and fervently to pray for it, as a thing wherein the Glory of God, and of Jeſus Chriſt is not a little concerned and intereſſed; for if the multitude of People be the Kings Honor, *Prov.* 14. 28. it muſt needs be the Honor of Chriſt Jeſus the King of *Sion*, when multitudes of People do ſubmit unto Him as to their King; and therfore it ſhould be earneſtly craved of God by all his Saints in their Prayers, that ſo it may be, according as the Sanctifying of Gods Name, and the coming of his Kingdom are the two firſt Petitions in that Rule and Pattern of Prayer commanded, and taught by our Savior to His Diſciples, *Matth.* 6. 9, 10. And no man needs to doubt but that thoſe things which are matter for Faith and Prayer to be exerciſed about their accompliſhment, are matters of Thankſgiving when once they come to paſs.

Which being ſo, the godly Chriſtian, who ſhall read or hear this enſuing Relation concerning the workings of Gods Grace towards theſe Indians in *New-England*, and the Confeſſions of ſundry amongſt them, will, I doubt not, ſee abundant cauſe of thankſgiving to the Lord therein. For hereby it will appear, That the Kingdom of the Lord Jeſus which every faithful ſoul, doth ſo much deſire to ſee enlarged, is now beginning to be ſet up where it never was before, even amongſt a poor people, forlorn

forlorn kind of Creatures in times paſt, who have been without Chriſt, and without God in the world, they and their Fathers, for I know not how many Generations; yea, ſo far from knowing and acknowledging God in Chriſt, that they have been little better than the Beaſts that periſh. But now they that were far off, the Lord is at work to make them neer unto himſelf by the Blood of Jeſus, as *Eph.* 2. 13. that they which in time paſt were not a People, might ere long become the People of God; and they be called Beloved, which were not Beloved; and in the place where it was ſaid unto them, *Ye are not my People*, that there ere long, they might be called, *The Children of the Living God*, as 1 *Pet.* 2. 10. *Rom.* 9. 25, 26. which is the Lords doing, and it ought to be marvelous in our eyes. And the truth is, there are many marvels in it; marvelous free-grace, and riches thereof, to look upon a People ſo wretched and unworthy; yea, it were marvelous Grace ſo much as once to offer the Salvation of God in Chriſt to any ſuch as they are, being not only the poor and maimed, halt and blind, but alſo, as it is in *Luk.* 14. 21. ranging and roving in the High-waies, and Hedges; and yet behold, even theſe are not only invited, but their hearts inclined to come in. Mavelous Wiſdom and Power is in it alſo, that of matter ſo rugged, and unlikely the Lord ſhould ever frame and faſhion any gracious and holy building to Himſelf, which I hope He is now a doing. And to ſay no more, His mervelous Soveraignty and Liberty is therein to be obſerved alſo, who till now of late hath ſeen meet never to look after this People, but hath ſuffered them all this while to walk in their own waies, waies of Sin, and waies of Death: yea,

and

and though there hath been Plantations of the Engliſh in the Country now 20. years and more, yea, ſome a matterof 30. years, or thereabout, yet of all this time (except ſome little workings in a few) no conſiderable work of Grace hath appeared amongſt the Indians till now of late; ſo true is that ſaying, *The times and ſeaſons, the Father hath put them in his own Power, Act.* 1. 7.

If any ſhall ſay, Oh but, we are doubtful whether any ſound and ſaving work be yet wrought in them or no: Such an one I would wiſh ſeriouſly to weigh and conſider the enſuing Confeſſions, and then perhaps he will be better ſatisfied touching this Point; for there he ſhall find many expreſſions ſavoring of their clear ſight and ſence of ſin, and that not only of groſs and external ſins, but alſo of ſuch as are more inward in the Heart and Soul: Alſo he ſhall find expreſſions tending to ſhew their expecting all righteouſneſs and ſalvatioa by Chriſt alone. Now conſidering how the Work of the Spirit of God is ſaid by Chriſt Himſelf to conſiſt in great part in convincing of ſin, and of righteouſneſs; of ſin in mens ſelves, and of righteouſneſs in Chriſt, *Joh.* 16. 9. And conſidering alſo, how the leaſt beginnings of Grace are accepted of him that would not break the bruiſed Reed, nor quench the ſmoaking Flax, *Matth.* 12. 20. And laſtly, conſidering how it were not reaſonable to expect ſuch ripeneſs in theſe people, as might be expected and found in others, who have had more time and means, and better help and breeding than theſe have had: If theſe things I ſay be conſidered, it may be an Inducement to hope the beſt in charity concerning the Work of Grace in their Souls, as Charity hopeth

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all things, beleeveth all things, 1 *Cor.* 13. But thus much at the leaſt I conceive is cleer, and cannot be denied that ſince the Word of God hath been taught and preached among them, the Spirit of the Lord hath been working thereby in the hearts of many of them ſuch Illumination, ſuch Conviction, &c. as may juſtly be looked at (if not as a full and through Converſion, yet) as an hopeful beginning and preparation thereto, if the Lord be pleaſed to go on with what he hath begun, as I hope he will. And if there were no more but only an hopeful beginning, and preparative to Converſion, yet even this were matter of much comfort to the Saints, and of thankſgiving to the Lord; as it was in *Iſrael* at the building of the Temple, when no more was yet done, but only the foundation laid, *Ezr.* 3. 10, 11. yet even then they ſung for joy, giving praiſe and thankſgiving to the Lord: How much more ſhould it be ſo, if the Work of Regeneration be already truly wrought in any of them, as I hope it is in ſundry; In ſuch caſe, how ever it be with men on Earth, ſure there is joy in Heaven amongſt the Angels of God, when there is ſo much as one ſinner that is truly brought home to God by Repentance, *Luke* 15. 7. 10.

But how ſhall we know that the Confeſſions here related, being ſpoken in their Tongue, were indeed uttered by them in ſuch words, as have the ſame ſignification and meaning with theſe that are here expreſſed, for we have only the teſtimony of one man to aſſure us of it? It is true, we have only the teſtimony of one man for it; but yet it is ſuch an one, as is unwillingly alone in this matter, having ſeriouſly endeavored to have had divers other In-

terpreters preſent at *Natick* that day, but could not obtain what he did deſire and endeavor herein; a man whoſe pious and painful labors amongſt this People, have rendred him approved and highly honored in the eyes of his Brethren about him, for indefatigable diligence, and earneſt love to the Lord Jeſus, and their poor ſouls; a man whoſe integrity and faithfulneſs is ſo well known in theſe Parts, as giveth ſufficient ſatisfaction to beleev that he would not wittingly utter a falſhood in any matter whatever, and much leſs ſo many falſhoods, & that in ſuch a publick manner, in the view of God & the World, as he muſt needs have done if he have coyned theſe Confeſſions of his own head, and have not to his beſt underſtanding truly related them in our Tongue, according as they were uttered by them in theirs.

If any ſhall then aſk, If there be ſuch a Work of God amongſt them, Why were they not combined and united into Church-Eſtate, when there was that great Aſſembly at *Natick*, on the thirteenth of *Octob.* laſt? Such an one may do well to conſider, that the material Temple was many yeers in building, even in the daies of *Solomon*, who wanted no helps and furtherances thereunto, but was abundantly furniſhed therewith, and longer in Re-edifying after the Captivity; and therefore no marvel if the building of a Spiritual Temple, an holy Church to Chriſt, and a Church out of ſuch rubbiſh as amongſt Indians, be not begun and ended on a ſudden; It is rather to be wondered at, that in ſo ſhort a time, the thing is in ſo much forwardneſs as it is. Beſides, It is a greater matter to have Indians accepted and owned as a Church amongſt themſelves, and ſo to be inveſted with all Church-power as a Church, when yet they

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are not furnished with any to be an able
Elder over them, by whom they might be directed and guided in all the Affairs of the Church, and Administrations of the House of God: this I conceive is a far greater matter than the admitting of them as Members into any Church or Churches of the English already so furnished; which latter (for ought I know) might speedily be done, and with much satisfaction, if it were suitable in regard of their different Language, and the remoteness of their Habitations, whereas to the former there seems to be a great necessity, or expediency at the least, that they should first be provided of some to be afterward set over them in the Lord. Even amongst the English, when any company amongst us have united themselves into Church-Estate, it hath been usual that they have had one or other amongst them upon whom their eyes have been set, as intending them to be Pastors or Teachers to them; afterward, when once they should be combined as a Church, and where it hath so been, they have found the comfort and benefit of it; whereas those few that have proceeded otherwise, have found trouble and inconveniency therein. And if it be so amongst the English, who usually have better abilities, how much more amongst the Indians, whose knowledg and parts must needs be far less? Not to insist upon the Rehearsal of those two Reasons mentioned by the Reverend Author of this Relation, *viz.* The shortness of the time to furnish the Work that day, and the want of Interpreters, of whom there was not any present but himself. Concerning which Reasons, I can freely ad my testimony, that those two were the principal, if not the only Reasons which

that day were inſiſted on, and publickly rendred for deferring the Inchurching of them to another time.

It may be ſome have thought, and I hear ſome have ſpoken little leſs, That this whol buſineſs of the Indians, of which there have been ſo many ſpeeches in Old *England* and New, is but a deviſe and deſign to get money, and that there is indeed no ſuch matter as any Work of Gods grace amongſt that People. But if there were any truth in this ſaying or Surmiſe, I marvel why the Magiſtrates and Elders then preſent at *Natick*, did upon the reaſons rendred, adviſe the deferring of the inchurching of the Indians that day, and why they did not rather haſten forward the Work without any more ado, or longer delay. For the report of a Church of Indians would in all likelihood have more prevailed for the end alledged, than all that hath been reported hitherto But our attending in this buſineſs to the Honor of Jeſus Chriſt, and the good of this poor peoples ſouls, and ſo to that which Rule and right Reaſon required, rather than to what might ſeem conducible for wordly advantage, may be a ſufficient witneſs of our ſincerity, contrary to the conceit and ſurmiſe afore mentioned, and a ſufficient confutation of it. And yet though they be not combined into Church-Eſtate, there is ſo much of Gods Work amongſt them, as that I cannot but count it a great evil, yea, a great injury to God and his goodneſs for any to make light or nothing of it. To ſee and to hear Indians opening their mouths, and lifting up their hands and their eyes in ſolemn Prayer to the Living God, calling on him by his Name JEHOVAH, in the Mediation of Jeſus Chriſt,

Christ, and this for a good while together; to see and hear them exhorting one another from the Word of God; to see them and hear them confessing the Name of Christ Jesus, and their own sinfulness, sure this is more than usual. And though they spake in a language of which many of us understood but little, yet we that were present that day, we saw them, and we heard them perform the duties mentioned, with such grave and sober countenances, with such comely reverence in gesture, and their whol carriage, and with such plenty of tears trickling down the cheeks of some of them, as did argue to us that they spake with much good affection, and holy fear of God, and it much affected our hearts. Nor is it credible to me, nor for ought I know to any that was present that day, that in these things they were acted and led by that Spirit which is wont to breath amongst Indians, the Spirit of Satan, or of corrupt Nature, but that herein they had with them another Spirit.

But if there be any work of Grace amongst them, it would surely bring forth, and be accompanied with the Reformation of their disordered lives, as in other things, so in their neglect of Labor, and their living in idleness and pleasure. I confess the Allegation is weighty, and I deny not but some sober and godly persons, who do heartily wish well to this work, have been as much troubled in their minds touching this particular as any that I know of. But yet somthing may be said in answer therto, & chiefly this, That since the Word of God came amongst them, and that they have attended thereto, they have more applied themselves unto Labor than formerly: For evidence whereof, appeal my be made

to what was ſeen at *Natick* that day, and is ſtill to be ſeen in that place, I mean the Grounds that they have fenced in, and clawed and broken up, and eſpecially their capacious Meeting-houſe, the Dimenſions whereof are expreſſed in the Relation: little did I think when I ſaw that Fabrick, but that ſome Engliſh Carpenter or other had had the chief hand in the framing and erecting of it; and that more hands than Indians, yea, and more Engliſh than one had been employed about it. But now underſtanding that the Indians alone were the Builders of it, it is a good teſtimony to me both of their induſtry, and likewiſe of their Skill; for where theſe are utterly wanting, yea, where there is not ſome good meaſure of them, ſuch a Building I conceive could never be raiſed. It is true, that conſidering the manner of their bringing up, being little accuſtomed to labor, but the contrary, it is not much to be marveled if they be not comparable therein to ſome Engliſh, who from their Child-hood have been trained up thereto; yet we ſee they are coming to it, and I hope will fall to it more and more; let all that love their ſouls, pray for them that they may; yea, let all that love the Lord Jeſus Chriſt pray for them, that the Work of God may ſtill proſper amongſt them, that many more of them may be turned from darkneſs to light, and from the power of Satan unto God; and that being converted they may be preſerved in Chriſt, and be built up in him to further growth and perfection, from day to day. And let unfeigned thankſgiving be rendred to the Lord by his Saints for all that is already wrought amongſt them: And Oh, let the Engliſh take heed, both in our dear Native Country, and here, leſt for

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our unthankfulneſs, and many other ſins, the Lord ſhould take the Goſpel from us, and beſtow our mercy therein upon them, as upon a Nation that would yeeld the fruits thereof in better ſort than many of us have done. The ſins of the Jewiſh Nation to whom the Goſpel was firſt preached, provoked God to take his Kingdom from them, and to call in the Gentils: yet it appeareth by *Rom.* 11. 11. 14. 31. that this mercy vouchſafed to the Gentiles, ſhall in time provoke the Jews to an holy Jealouſie, and Emulation, to look after that mercy again that once they refuſed, that ſo through the mercy beſtowed on the Gentiles, they (I mean the Jews) might at laſt again obtain mercy. Happy were the Engliſh if we could yeeld the fruits of Gods Goſpel, that it might not be taken from us; and happy alſo if the mercy coming to theſe Indians (though not yet taken from us) might provoke us ſo to do, that ſo the Kingdom of God, the Goſpel of Salvation, being not taken from us, and given to them, but though given to them, yet might ſtill continue with us, and with our Poſterity from Generation to Generation.

Dorcheſter in New-England
this 13th *of* 10ber 1652.

RICH. MATHER.

A brief

RICH. MATHER.

A brief Relation *of the Proceedings of the Lords Work among the* INDIANS, *in reference unto their Church-Eſtate; The Reaſons of the not accompliſhing thereof at preſent: With ſome of their* Confeſſions; *whereby it may be diſcerned in ſome meaſure, how far the Lord hath prepared among them fit Matter for a* CHURCH.

THeſe *Indians* (the better and wiſer ſort of them) have for ſome years inquired after Church-Eſtate, Baptiſm, and the reſt of the Ordinances of God, in the obſervation whereof they ſee the Godly Engliſh to walk. I have from time to time, delayed them upon this point, That until they were come up unto Civil Cohabitation, Government, and Labor, which a fixed condition of life will put them upon, they were not ſo capable to be betruſted with that Treaſure of Chriſt, leſt they ſhould ſcandalize the ſame, and make it of none effect, becauſe if any ſhould through temptation fall under Cenſure, he could eaſily run away (as ſome have done) and would be tempted ſo to do, unleſs he were fixed in an Habitation, and had ſome means of livelihood to loſe, and leave behind him: ſuch Reaſons have ſatisfied them hitherunto. But now being come under Civil Order, and fixing themſelves in Habitations, and bending themſelves to labor, as doth appear by their works of Fencings, Buildings &c. and eſpecially

in building, without any Engliſh Workmans help, or direction, a very ſufficient Meeting-Houſe, of fifty foot long, twenty five foot broad, neer twelve foot high betwixt the joynts, wel ſawen, and framed (which is a ſpecimen, not only of their ſingular ingenuity, and dexterity, but alſo of ſome induſtry) I ſay this being ſo, now my argument of delaying them from entering into Church-Eſtate, was taken away. Therefore in way of preparation of them thereunto, I did this Summer call forth ſundry of them in the dayes of our publick Aſſemblies in Gods Worſhip; ſomtimes on the Sabbath when I could be with them and ſometimes on Lecture daies, to make confeſſion before the Lord of their former ſins, and of their preſent knowledg of Chriſt, and experience of his Grace; which they ſolemnly doing, I wrote down their Confeſſions: which having done, and being in my own heart hopeful that there was among them fit matter for a Church, I did requeſt all the Elders about us to hear them reade, that ſo they might give me advice what to do in this great, and ſolemn buſineſs; which being done on a day appointed for the purpoſe, it pleaſed God to give their Confeſſions ſuch acceptance in their hearts, as that they ſaw nothing to hinder their proceeding, to try how the Lord would appear therein. Whereupon, after a day of Faſting and Prayer among our ſelves, to ſeek the Lord in that behalf, there was another day of Faſting and Prayer appointed, and publick notice thereof, and of the names of Indians were to confeſs, and enter into Covenant that day, was given to all the Churches about us, to ſeek the Lord yet further herein, and to make ſolemn Confeſſions of Chriſt his Truth and Grace, and further to try whether the Lord would vouchſafe ſuch grace unto them, as to give them acceptance among the Saints, into the fellowſhip of Church-Eſtate, and enjoyment of thoſe Ordinances which the Lord hath betruſted his Churches withal. That day was the thirteenth of the eighth month.

When the Aſſembly was met, the firſt part of the day was ſpent in Prayer unto God, and exerciſe in the Word of God; in which my ſelf firſt; and after that, two of the Indians did Exerciſe; and ſo the time was ſpent till after ten, or near eleven

ven of the clock. Then addreſſing our ſelves unto the further work of the day, I firſt requeſted the reverend Elders (many being preſent) that they would ask them Queſtions touching the fundamental Points of Religion, that thereby they might have ſome tryal of their knowledg, and better that way, than if themſelves ſhould of themſelves declare what they beleeve, or than if I ſhould ask them Queſtions in theſe matters: After a little conference hereabout, it was concluded, That they ſhould firſt make confeſſion of their experience in the Lords Work upon their hearts, becauſe in ſo doing, it is like ſomething will be diſcerned of their knowledg in the Doctrines of Religion: and if after thoſe Confeſſions there ſhould yet be cauſe to inquire further touching any Point of Religion it might be fitly done at laſt. Whereupon we ſo proceeded, and called them forth in order to make confeſſion. It was moved in the Aſſembly by Reverend Mr. *Wilſon*, that their former Confeſſions alſo, as well as theſe which they made at preſent, might be read unto the Aſſembly, becauſe it was evident that they were daunted much, to ſpeak before ſo great and grave an Aſſembly as that was, but time did not permit it ſo to be then: yet now in my writing of their Confeſſions I will take that courſe, that ſo it may appear what encouragement there was to proceed ſo far as we did; and that ſuch as may reade theſe their Confeſſions, may the better diſcern of the reality of the Grace of Chriſt in them.

The first which was called forth is named Tother-swamp, *whose former Confession read before the Elders, was as followeth:*

BEfore I prayed unto God, the Englisſh, when I came unto their houſes, often ſaid unto me, Pray to God; but I having many friends who loved me, and I loved them, and they cared not for praying to God, and therefore I did not: But I thought in my heart, that if my friends ſhould die, and I live, I then would pray to God; ſoon after, God ſo wrought, that they did almoſt all die, few of them left; and then my heart feared, and I thought, that now I will pray unto God, and yet I was aſhamed to pray; and if I eat and did not pray, I was aſhamed of that alſo; ſo that I had a double ſhame upon me: Then you came unto us, and taught us, and ſaid unto us, *Pray unto God*; and after that, my heart grew ſtrong, and I was no more aſhamed to pray, but I did take up praying to God; yet at firſt I did not think of God, and eternal Life, but only that the Engliſh ſhould love me, and I loved them: But after I came to learn what ſin was, by the Commandements of God, and then I ſaw all my ſins, luſt, gaming, &c. (he named more.) You taught, That Chriſt knoweth all our hearts, and ſeeth what is in them, if humility, or anger, or evil thoughts, Chriſt ſeeth all that is in the heart; then my heart feared greatly, becauſe God was angry for all my ſins; yea, now my heart is full of evil thoughts, and my heart runs away from God, therefore my heart feareth and mourneth. Every day I ſee ſin in my heart; one man brought ſin into the World, and I am full of that ſin, and I break Gods Word every day. I ſee I deſerve not pardon, for the firſt mans ſinning; I can do no good, for I am like the Devil, nothing but evil thoughts, and words, and works. I have loſt all likeneſs to God, and goodneſs, and therefore every

every day I sin against God, and I deserve death and damnation: The first man brought sin first, and I do every day add to that sin, more sins; but Christ hath done for us all righteousness, and died for us because of our sins, and Christ teacheth us, That if we cast away our sins, and trust in Christ, then God will pardon all our sins; this I beleeve Christ hath done, I can do no righteousness, but Christ hath done it for me; this I beleeve, and therefore I do hope for pardon. When I first heard the Commandements, I then took up praying to God, and cast off sin. Again, When I heard, and understood Redemption by Christ, then I beleeved Jesus Christ to take away my sins: every Commandement taught me sin, and my duty to God. When you ask me, Why do I love God? I answer, Because he giveth me all outward blessings, as food, clothing, children, all gifts of strength, speech, hearing; especially that he giveth us a Minister to teach us, and giveth us Government; and my heart feareth lest Government should reprove me: but the greatest mercy of all is Christ, to give us pardon and life.

Totherswamp

The Confession which he made on the Fast day before the great Assembly, was as followeth:

I Confess in the presence of the Lord, before I prayed, many were my sins, not one good word did I speak, not one good thought did I think, not one good action did I doe: I did act all sins, and full was my heart of evil thoughts: when the English did tell me of God, I cared not for it, I thought it enough if they loved me: I had many friends that loved me, and I thought if they died, I would pray to God: and afterward it so came to pass; then was my heart ashamed, to pray I was ashamed, & if I prayed not, I was ashamed; a double shame was upon

upon me: when God by you taught us, very much aſhamed was my heart; then you taught us that Chriſt knoweth all our harts: therefore truly he ſaw my thoughts, and I had thought, if my kindred ſhould die I would pray to God; therfore they dying, I muſt now pray to God: and therefore my heart feared, for I thought Chriſt knew my thoughts: then I heard you teach, *The firſt man God made was named* Adam, *& God made a Covenant with him, Do and live, thou and thy Children; if thou do not thou muſt die, thou and thy Children*; And we are Children of *Adam* poor ſinners, therefore we all have ſinned, for we have broke Gods Covenant, therefore evil is my heart therefore God is very angry with me, we ſin againſt him every day; but this great mercy God hath given us, he hath given us his only Son, and promiſeth, That whoſoever beleeveth in Chriſt ſhall be ſaved: for Chriſt hath dyed for us in our ſtead, for our ſins, and he hath done for us all the words of God, for I can do no good act, only Chriſt can, and only Chriſt hath done all for us; Chriſt have deſerved Pardon for us, and riſen again, he hath aſcended to God, and doth ever pray for us; therefore all Beleevers Souls ſhall goe to Heaven to Chriſt. But when I heard that word of Chriſt, Chriſt ſaid *Repent and Beleeve,* and Chriſt ſeeth *who Repenteth,* then I ſaid, dark and weak is my Soul, and I am one in darkneſs, I am a very ſinful man, and now I pray to Chriſt for life. Hearing you teach that Word that the Scribes and Phariſees ſaid *Why do thy Diſciples break the Tradition of the Fathers?* Chriſt anſwered, *Why do ye make void the Commandements of God?* Then my heart feared that I do ſo, when I teach the Indians, becauſe I cannot teach them right, and thereby make the word of God vain. Again, Chriſt ſaid *If the blind lead the blind they will both fall into the ditch*; Therfore I feared that I am one blind, and when I teach other Indians I ſhal cauſe them to fall into the ditch. This is the love of God to me, that he giveth me all mercy in this world, and for them al I am thankfull; but I confeſs I deſerve Hell; I cannot deliver my ſelf, but I give my Soul and my Fleſh to Chriſt and I truſt my ſoul with him for he is my Redeemer, and I deſire to call upon him while I live.

This

This was his Confeſſion which ended, Mr. *Allin* further demanded of him this Queſtion, How he fouud his heart, now in the matter of Repentance

His anſwer was; I am aſhamed of all my ſins, my heart is broken for them and melteth in me, I am angry with my ſelf for my ſins, and I pray to Chriſt to take away my ſins, and I deſire that they may be pardoned.

But it was deſired that further Queſtion might be forborn, leſt time would be wanting to here them all ſpeak.

Then Waban *was called forth, whoſe Confeſſion was as followeth; no former confeſſion of his being read unto the Elders.*

BEfore I heard of God, and before the Engliſh came into this Country, many evil things my heart did work, many thoughts I had in my heart; I wiſhed for riches, I wiſhed to be a witch, I wiſhed to be a Sachem; and many ſuch other evils were in my heart: Then when the Engliſh came, ſtill my heart did the ſame things; when the Engliſh taught me of God (I coming to their Houſes) I would go out of their doors, and many years I knew nothing; when the Engliſh taught me I was angry with them: But a little while agoe after the great ſikneſs, I conſidered what the Engliſh do, and I had ſome deſire to do as they do; and after that I began to work as they work; and then I wondered how the Engliſh come to be ſo ſtrong to labor; then I thought I ſhall quickly die, and I feared leſt I ſhould die before I prayed to God; then I thought, if I prayed to God in our Language, whether could God underſtand my prayers in our Language; therefore I did ask Mr. *Jackſon*, and Mr. *Mahu*, If God underſtood prayers in our Language? They anſwered me, God doth underſtand all Languages in the World. But I do not know

know how to confeſs, and little do I know of Chriſt; I fear I ſhall not beleeve a great while, and very ſlowly; I do not know what grace is in my heart, there is but little good in me; but this I know, That Chriſt hath kept all Gods Commandements for us, and that Chriſt doth know all our hearts; and now I deſire to repent of all my ſins: I neither have done, nor can do the Commandements of the Lord, but I am aſhamed of all I do, and I do repent of all my ſins, even of all that I do know of: I deſire that I may be converted from all my ſins, and that I might beleeve in Chriſt, and I deſire him; I diſlike my ſins, yet I do not truly pray to God in my heart: no matter for good words, all is the true heart; and this day I do not ſo much deſire good words, as throughly to open my heart: I confeſs I can do nothing, but deſerve damnation; only Chriſt can help me and do for me. But I have nothing to ſay for my ſelf that is good; I judg that I am a ſinner, and cannot repent, but Chriſt hath deſerved pardon for us.

This Confeſſion being not ſo ſatisfactory as was deſired, Mr. *Wilſon* teſtified, that he ſpake theſe latter expreſſions with tears, which I obſerved not, becauſe I attended to writing; but I gave this teſtimony of him, That his converſation was without offence to the Engliſh, ſo far as I knew, and among the Indians, it was exemplar: his gift is not ſo much in expreſſing himſelf this way, but in other reſpects uſeful and eminent; it being demanded in what reſpect, I anſwered to this purpoſe, That his gift lay in Ruling, Judging of Caſes, wherein he is patient, conſtant, and prudent, inſomuch that he is much reſpected among them, for they have choſen him a Ruler of Fifty, and he Ruleth well according to his meaſure. It was further ſaid, they thought he had been a great drawer on to Religion; I replyed, ſo he was in his way, and did prevail with many; and ſo it reſted.

The

The next that was called, was William *of* Sudbury, *his Indian Name is* Nataôus; *his former Confeſſion read before the Elders, was as followeth:*

I Confeſs that before I prayed, I committed all manner of ſins, and ſerved many gods: when the Engliſh came firſt, I going to their Houſes, they ſpake to me of your God, but when I heard of God, my heart hated it; but when they ſaid the Devil was my god, I was angry, becauſe I was proud: when I came to their houſes I hated to hear of God, I loved luſt in my own houſe and not God, I loved to pray to many gods. Five years ago, I going to Engliſh houſes, and they ſpeaking of God, I did a little like of it, yet when I went again to my own houſe, I did all manner of ſins, and in my heart I did act all ſins, though I would not be ſeen by man. Then going to your houſe, I more desired to hear of God; and my heart ſaid, I will pray to God ſo long as I live: then I went to the Miniſter Mr. *Browns* houſe, and told him I would pray as long as I lived; but he ſaid I did not ſay it from my heart, and I beleeve it. When *Waban* ſpake to me that I ſhould pray to God, I did ſo. But I had greatly ſinned againſt God, and had not beleeved the Word, but was proud: but then I was angry with my ſelf, and loathed my ſelf, and thought God will not forgive me my sins. For when I had been abroad in the woods I would be very angry, and would lye unto men, and I could not find the way how to be a good man: then I beleeved your teaching, That when good men die, the Angels carry their ſouls to God; but evil men dying, they go to Hell, and periſh for ever. I thought this a true ſaying, and I promiſed to God, to pray to God as long as I live. I had a little grief in my heart five years ago for my sins: but many were my

prides; ſomtime I was angry with my ſelf, and pityed my ſelf; but I thought God would not pardon ſuch a proud heart as mine is: I beleeve that Chriſt would have me to forſake my anger; I beleeve that Chriſt hath redeemed us, and I am glad to hear thoſe words of God; and I deſire that I might do al the good waies of God, and that I might truly pray unto God: I do now want Graces, and theſe Chriſt only teacheth us, and only Chriſt hath wrought our redemption, and he procureth our pardon for all our sins; and I beleeve that when beleevers dy, Gods Angels carry them to Heaven: but I want faith to beleeve the Word of God, and to open my Eyes, and to help me to caſt away all sins; and Chriſt hath deſerved for me eternall life: I have deſerved nothing my ſelf; Chriſt hath deſerved all, and giveth me faith to beleeve it.

Willam *of* Sudbury:

His Indian Name is

NATAÔUS.

The Confeſſion which he made on the faſt day before the great Aſſembly was as followeth.

BEfore I prayed to God, I commited all sins; and ſerving many gods. I much deſpiſed praying unto God, for I beleeved the Devil, and he did dayly teach me to sin, and I did them: ſomtimes hearing of God my heart did hate it, and went to my own houſe, becauſe I did love to commit all sin there. About Six years ago, a little I liked to hear of God, and yet I hated that which was good: hearing that *Cutſhamoquin* prayed, then I thought I will pray alſo: a year after, I heard of praying to God, and I went to Mr. *Browns* houſe and told him I will pray to God as long as live; he ſaid, I doubt of it, and bid me cut off my hair, and I did ſo preſently; and then I desired to be like God, and Jeſus Chriſt, and to call

on

on him, but I found it very hard to beleeve; yet I thought, I wil pray as long as I live. Hearing that Word, That Christ dyed for us, was buried & rose again, and hearing of that Word also, Seek peace & imbrace the Word: then I began to beleeve that Christ died for us, for sin; and I saw my heart very full of sin. And hearing that word, That Christ went to the Mount *Olivet*, and ascended, I beleeved and thought, Oh that God would pardon me; but I fear he will not, because I have been so long time a sinner. Somtime I am angry with my self, for my many Evil thoughts in my heart; and to this day I want grace, and cannot confess, because I have been so great a sinner: and this day I confess, a little I pray, and that I can pray but a little and weakly. When I heard that word of God, That all from the rising to the setting Sun shall pray I first under stood it it not, and wondered how it should be: after I saw that when they beleeve and obey God, then he will teach them to do right things, and God will teach us to do al things for God, sleeping and waking to be with God. But still do fooliſhly, and not according to my prayer: I cannot get pardon of my sins, for my sins are great in thought, word, and deed: and no man can cast off his own sins, but that is the work of Christ only to work it in us; a man cannot make a right prayer but when Christ assisteth him; then we shall do all things well. I beleeve that Christ is God, and the Son of God because when he dyed, he rose again, and he dyed for our sins; and I beleeve he is in Heaven and ever prayeth for us, and sendeth his gospel unto us: and I am angry with my self, because I do not beleeve the word of God, and gospel of Jesus Christ.

The next which was called forth was Monequaſ-ſun, *who is our School-maſter; whoſe former Confeſſion, read before the Elders, was as followeth.*

I Confeſs my ſorrow for all my ſins againſt God, and before men: When I firſt heard inſtruction, I beleeved not, but laughed at it, and ſcorned praying to God; afterward, when we were taught at *Cohannet* (that is the place where he lived) I ſtill hated praying, and I did think of running away, becauſe I cared not for praying to God; but afterwards, becauſe I loved to dwell at that place, I would not leave the place, and therefore I thought I will pray to God, becauſe I would ſtill ſtay at that place, therefore I prayed not for the love of God, but for love of the place I lived in; after that I deſired a little to learn the Catechiſme on the Lecture daies, and I did learn the ten Commandements, and after that, all the points in the Catechiſme; yet afterwards I caſt them all away again, then was my heart filled with folly, and my ſins great ſins; afterwards by hearing, I began to fear, becauſe of my many ſins, leſt the wiſe men ſhould come to know them, and puniſh me for them; and then again I thought of running away becauſe of my many ſins: But after that I thought I would pray rightly to God, and caſt away my ſins; then I ſaw my hypocricy, becauſe I did ask ſome queſtions, but did not do that which I knew: afterward I conſidered of my queſtion, and thought I would pray to God, and would consider of ſome other Queſtion, and I asked this, Queſtion, *How ſhould I get Wiſdom?* and the Anſwer to it did a little turn my heart from ſin, to ſeek after God; and I then considered that the Word of God was good; then I prayed

ed to God becauſe of the Word of God. The next Lecture day you taught that word of God, *If any man lack Wiſdom, let him ask it of God, who giveth freely to them that ask him, and upbraideth no man, James*, 1. 5. Then again a little my heart was turned after God, the Word alſo ſaid, *Repent, mourn, and beleeve in Jeſus Chriſt*: this alſo helped me on. Then you taught, *That he that beleeveth not Chriſt, and repenteth not of ſin, they are fooliſh and wicked; and becauſe they beleeve not, they ſhall periſh*: then I thought my ſelf a fool, becauſe I beleeved not Chriſt, but ſinned every day, and after I heard the Word, I greatly broke the Word. But afterward I heard this promiſe of God, *Who ever repenteth and beleeveth in Chriſt, God will forgive him all his ſins, he ſhall not periſh*; then I thought, that as yet, I do not repent, and beleeve in Chriſt: then I prayed to God, becauſe of this his Promiſe; and then I prayed to God, for God and for Chriſt his ſake: after that again I did a little break the Word of Chriſt. And then I heard ſome other words of God, which ſhewed me my ſins, and my breakings of Gods word; and ſometimes I thought God and Chriſt would forgive me, becauſe of the promiſe to them that beleeve in Chriſt, and repent of ſin, I thought I did that which God ſpake in the Promiſe. Then being called to confeſs, to prepare to make a Church at *Natick*, I loved *Cohannet*; but after hearing this inſtruction, *That we ſhould not only be Hearers, but Doers of the Word*, then my heart did fear. And afterward hearing that in *Matthew*, Chriſt ſaw two brethren mending their Nets, he ſaid, *Follow me and I will make you Fiſhers of men*, preſently they followed Chriſt; and when I heard this, I feared, becauſe I was not willing to follow Chriſt to *Natick*; they followed Chriſt at his Word, but I did not, for now Chriſt ſaith to us, *follow Me*: then I was much troubled, and conſidered of this Word of God. Afterward I heard another word, the blind men cryed after Chriſt and ſaid, *Have mercy on us thou Son of David*, but after they came to Chriſt, he called them, and asked them, *What ſhall I do for you?* they ſaid, *Lord open our eyes*; then Chriſt had pity on them, and opened their eyes, and they followed Chriſt; when I heard this, my heart was troubled, then I prayed to

God;

God and Chriſt, to open mine eyes, and if Chriſt open my eyes, then I ſhall rejoyce to follow Chriſt: then I conſidered of both theſe Scriptures, and I a little ſaw that I muſt follow Chriſt. And now my heart deſireth to make confeſſion of what I know of God, and of my ſelf, and of Chriſt: I beleeve that there is only one God, and that he made and ruleth all the World, and that he the Lord, giveth us al good things: I know that God giveth every day all good mercies, life, and health, and all; I have not one good thing, but God it is that giveth it me, I beleeve that God at firſt made man like God, holy, wiſe, righteous; but the firſt man ſinned, for God promiſed him, *If thou do my Commandements, thou ſhalt live, and thy children; but if thou ſin, thou ſhalt die, thou and thy children*; this Covenant God made with the firſt man. But the firſt man did not do the Commandements of God, he did break Gods Word, he beleeved Satan; and now I am full of ſin, becauſe the firſt man brought ſin; dayly I am full of ſin in my heart: I do not dayly rejoyce in Repentance, becauſe Satan worketh dayly in my heart, and oppoſeth Repentance, and all good Works; day and night my heart is full of ſin. I beleeve that Jeſus Chriſt was born of the *Virgin Mary*; God promiſed her ſhe ſhould bear a Son, and his Name ſhould be JESUS, becauſe he ſhall deliver his people from their ſins: And when Chriſt came to preach, he ſaid, *Repent, becauſe the Kingdom of Heaven is at hand*; again Chriſt taught, *Except ye repent, and become as a little child, ye ſhall not enter into the Kingdom of Heaven*; therefore humble your ſelves like one of theſe little children, and great ſhall be your Kingdom in Heaven. Again Chriſt ſaid, *Come unto me all ye that are weary and heavy laden with ſin, and I will give you reſt: take up my Croſs, and Yoak, learn of me, for I am meek, and ye ſhall find reſt to your ſouls, for my yoak is eaſie, and burden light*: theſe are the Words of Chriſt, and I know Chriſt he is good, but my works are evil: Chriſt his words are good, but I am not humble; but if we be humble and beleeving in Chriſt, he pardons all our ſins. I now deſire to beleeve in Jeſus Chriſt, becauſe of the word of Chriſt, that I may be converted and become as a little Child. I confeſs my ſins before God, and before Jeſus

Chriſt

Christ this day; now I desire all my sins may be pardoned; I now desire repentance in my heart, and ever to beleeve in Christ; now I lift up my heart to Christ, and trust him with it, because I beleeve Christ died for us, for all our sins, and deserved for us eternal life in Heaven, and deserved pardon for all our sins. And now I give my soul to Christ because he hath redeemed: I do greatly love, and like repentance in my heart, and I love to beleeve in Jesus Christ, and my heart is broken by repentance: al these things I do like wel of, that they may be in my heart, but because Christ hath all these to give, I ask them of him that he may give me repentance, and faith in Christ, and therefore I pray and beseech Christ dayly for repentance and faith; and other good waies I beg of Christ dayly to give me: and I pray to Christ for al these gifts and graces to put them in my heart: and now I greatly thank Christ for all these good gifts which he hath given me. I know not any thing, nor can do any thing that is a good work: even my heart is dark dayly in what I should do, and my soul dyeth because of my sins, and therefore I give my soul to Christ, because I know my soul is dead in sin, and dayly doth commit sin; in my heart I sin, and all the members of my body are sinful. I beleeve Jesus Christ is ascended to Heaven through the clouds, and he will come again from Heaven: Many saw Christ go up to Heaven, and the Angels said, even so he will come again to judg all the world; and therefore I beleeve Gods promise, That all men shall rise again when Christ cometh again, then all shall rise, and all their souls comes again because Christ is trusted with them, and keeps their souls, therefore I desire my sins may be pardoned; and I beleeve in Christ; and ever so long as I live, I will pray to God, and do all the good waies he commandeth.

Monequassun,

Monequaſſun,

The Confeſſion which he made on the Faſt day before the great Aſſembly was as followeth

I Confeſs my sins before the Lord, and before men this day: a little while ſince I did commit many ſins, both in my hands and heart; luſts thefts, and many other sins, and that every day: and after I heard of praying to God, and that others prayed to God, my heart did not like it, but hated it, yea and mocked at it; and after they prayed at *Cohannet* I ſtil hated it, and when I heard the Word I did not like of it, but thought of running away, becauſe I loved ſin: but I loved the place of my dwelling, and therfore I thought I wil rather pray to God, and began to do it; a little I deſired to learn the ten Commandements of God, and other points of Catechiſme; and then a little I repented, but I was quickly weary of repentance, and fell again to sin, and full of evil thoughts was my heart: and then I played the Hypocrite, and my heart was full of sin: I learned ſome things, but did not do what God commanded, but I sinned and playd the Hypocrite; ſome things I did before man, but not before God. But afterward I feared becauſe of my ſins, and feared puniſhment for my ſins, therefore I thought again I would run away; yet again I loving the place, would not run away, but would pray to God: and I asked a Queſtion at the Lecture. which was this, *How I ſhould get wiſdom?* the Anſwer made me a little to underſtand: but afterward I heard the word *If any man lack wiſdom, let him ask it of God, who giveth liberally to all that ask, and upbraideth none.* But then I did fear Gods anger, becauſe of all my ſins, becauſe they were great. Afterward hearing that Word, That Chriſt is named *Jeſus*, becauſe he redeemeth us from all our ſins: I thought Chriſt would

would not save me, because I repent not, for he saveth only penitent Beleevers; but I am not such an one, but still a dayly sinner. Afterward hearing that Word, *Blessed are they that hunger and thirst after righteousness, for they shall be filled*; then I thought I am a poor sinner, and poor is my heart: then I prayed to God to teach me to do that which he requireth, and to pray aright. Afterward hearing that word, *Who ever looks upon a Woman to lust after her, hath already committed Adultry with her in his heart*; then I thought I had done all manner of sins in the sight of God, because he seeth lust in the heart, and knoweth all the evil thoughts of my heart; and then I did pray unto God, *Oh! give me Repentance and Pardon.* Afterwards when I did teach among the Indians, I was much humbled because I could not reade right, and that I sinned in it; for I saw that when I thought to do a good work, I sinned in doing it, for I knew not what was right, nor how to do it. In the night I was considering of my sins, and could not find what to do: three nights I considered what to do, and at last God shewed me mercy, and shewed me what I should do. And then I desired to learn to read Gods Word, and hearing that if we ask wisdom of God, he will give it, then I did much pray to God, that he would teach me to reade. After a years time, I thought I did not rightly seek, and I thought I sinned, because I did not rightly desire to read Gods Word, and I thought my praying was sinful, and I feared, how should I, my wife, and child be cloathed, if I spend my time in learning to reade; but then God was merciful to me, and shewed me that Word, *Say not, what shall I eat, or drink, or wherewith shall I be cloathed, wicked men seek after these; but first seek the Kingdom of Heaven, and these things shall be added to you*; then I prayed God to teach me this word, and that I might do it: and then I desired to read Gods word, what ever I wanted. Afterward hearing that we must make a Town, and gather a Church at *Natick*, my heart disliked that place; but hearing that word, *That Christ met two Fishers, and said, follow me, and I will make you fishers of men, and they presently left all and followed him*; hearing this, I was much troubled, because I had not beleeved Christ, for I would not

follow him to make a Church, nor had I done what he commanded me, and then I was troubled for all my sins. Again hearing that word, *That the blind man called after Christ, saying, thou Son of* David *have mercy on me; Christ asked him what he would have him do, he said, Lord open my eyes*; and presently Christ gave him sight, and he followed Christ: then again my heart was troubled, for I thought I still beleeve not, because I do not follow Christ, nor hath he yet opened mine eyes: then I prayed to Christ to open mine eyes, that I might see what to do, because I am blind and cannot see how to follow Christ, and do what he commandeth, and I prayed to Christ, Teach me Lord what to do, and to do what thou sayest; and I prayed that I might follow Christ: and then I thought I will follow Christ to make a Church. All this trouble I had to be brought to be willing to make a Church: and quickly after, God laid upon me more trouble, by sickness and death; and then I much prayed to God for life, for we were all sick, and then God would not hear me, to give us life; but first one of my Children died, and after that my Wife; then I was in great sorrow, because I thought God would not hear me, and I thought it was because I would not follow him, therefore he hears not me: then I found this sin in my heart, That I was angry at the punishment of God: but afterward I considered, I was a poor sinner, I have nothing, nor Child, nor Wife, I deserve that God should take away all mercies from me; and then I repented of my sins, and did much pray, and I remembred the promise to follow Christ, and my heart said, I had in this sinned, that followed not Christ, and therefore I cryed for pardon of this sin: and then hearing of this Word, *Who ever beleeveth in Christ, his sins are pardoned, he beleeving that Christ died for us*; and I beleeved. Again hearing that Word, *If ye be not converted, and become as a little Child, you cannot go to Heaven*; then my heart thought, I do not this, but I deserve Hell fire for ever; and then I prayed Christ, Oh! turn me from my sin, and teach me to hear thy Word; and I prayed to my Father in Heaven: and after this, I beleeved in Christ for pardon. Afterward I heard that Word, That it is a shame for a man

to

to wear long hair, and that there was no such custom in the Churches: at first I thought I loved not long hair, but I did, and found it very hard to cut it off; and then I prayed God to pardon that sin also: Afterward I thought my heart cared not for the Word of God: but then I thought I would give my self up unto the Lord, to do all his Word. Afterward I heard that word, *If thy right foot offend thee, cut it off, or thy right hand, or thy right eye; its better to go to Heaven with one foot, or hand, or eye, than having both to go to Hell*; then I thought my hair had been a stumbling to me, therefore I cut it off, and grieved for this sin, and prayed for pardon. After hearing that word, *Come unto me all ye that are weary and heavie laden with your sins, and I will give rest to your souls*; then my heart thought that I do dayly hate my sins, Oh! that I could go to Christ! and Christ looketh I should come unto him, therfore I will go unto him, and therfore then I prayed, Oh! Christ help me to come unto thee: and I prayed because of all my sins that they may be pardoned. For the first man was made like God in holiness, and righteousness, and God gave him his Covenant; but *Adam* sinned, beleeving the Devil, therefore God was angry, and therefore all we Children of *Adam* are like the Devil, and dayly sin, and break every Law of God, full of evil thoughts, words, and works, and only Christ can deliver us from our sins, and he that beleeveth in Christ is pardoned; but my heart of my self cannot beleeve: Satan hath power in me, but I cry to God, Oh! give me faith, and pardon my sin, because Christ alone can deliver me from Hell; therefore I pray, Oh! Jesus Christ deliver me. Christ hath provided the new Covenant to save Beleevers in Christ, therefore I desire to give my soul to Christ, for pardon of all my sins: the first Covenant is broke by sin, and we deserve Hell; but Christ keepeth for us the new Covenant, and therfore I betrust my soul with Christ. Again, I desire to beleeve in Christ, because Christ will come to judgment, and all shall rise again, and all Beleevers in this life shall then be saved; therefore I desire to beleeve Christ, and mortifie sin as long as I live; and I pray Christ to help me to beleeve: and I thank God for all his mercies eve-

ry day: and now I confeſs before God that I loath my ſelf for my ſins and beg pardon.

Thus far he went in his Confeſſion; but they being ſlow of ſpeech, time was far ſpent and a great aſſembly of Engliſh underſtanding nothing he ſaid, only waiting for my interpretation, many of them went forth, others whiſpered, and a great confuſion was in the Houſe and abroad: and I perceived that the graver ſort thought the time long, therfore knowing he had ſpoken enough unto ſatisfaction (at leaſt as I judged) I here took him off. Then one of the Elders asked, if I took him off, or whether had he finiſhed? I anſwered, That I took him off. So after my reading what he had ſaid, we called another.

The next who was called forth was Ponampam, *who had formerly twice made confeſſion, and both read before the Elders. His firſt Confeſſion was as followeth.*

WHen God firſt had mercy on us, when they firſt prayed at *Noonanetam*, I heard of it, and the firſt word that I heard was, *That all from the riſing of the ſun to the going down thereof, ſhall pray unto God*; and I thought, Oh! let it be ſo. After I considered what the word may be, and underſtood by it, That God was mercyfull; afterwards when you alwayes came to us, I only heard the word, I did not underſtand it, nor meditate on it, yet I found that al my doings were ſins againſt God; then I prayed unto God. Afterwards I heard, That God would pardon all that beleeve in Chriſt! and quickly after I ſaw my ſins to be very many; I ſaw that in every thing I did, I ſinned: & when I ſaw theſe my ſins againſt God, I was weary of my ſelf, & angry with my ſelf

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in my heart; but the free mercy of God, cauſed me to hear his word, and then I feared becauſe every day ſin was in my heart, and I thought in vain I looked to Chriſt: Then hearing this word of Chriſt, that Chriſt taught through every town, and village, *Repent and beleeve.* If any one repent, and mourn, and beleeve, I will pardon him; then my heart thought I will pray to God as long as I live: but ſomtimes my heart was aſhamed, and ſomtimes my heart was ſtrong, and God ſeeth my heart: I now desire to repent, and beleeve in Chriſt, and that Chriſt will pardon me, and ſhew mercy to us all.

Ponampam,

His Second Confeſſion was as followeth:

WHen I prayed not unto God I ever sinned every day: but when *Noonanetam Indians* firſt prayed, I heard of it, and three nights I conſidered whether I ſhould pray or no, but I found not how to pray unto God, but how not to pray: but then I heard Gods free mercy in his word, call all to pray, *from the riſing of the Sun to the going down thereof*; yet preſently I loſt that word, and ſinned again, and committed many ſins. Then Gods free mercy ſhewed me in the Catechiſm, *That God made all the World*, yet my heart did not beleeve, becauſe I knew I ſprung from my Father and Mother: I did alwaies act many ſins, becauſe I was born in ſin, and in vain I heard Gods word. Then I heard Gods Word, *That Chriſt was made man*, yet I did but hear it, though I thought it might be true: I thought I would caſt off all ſin, but then I found that I loved them very much. I heard Gods promiſe to *Abraham, To increaſe his Children as the Stars for number*, but I beleeved not, becauſe he had but one Son: and thus I caſt off the word, and committed ſins. I heard alſo from the word, That all men are not alike to God, ſome are firſt to God, [or preferred before other;] but I did not

not beleeve it becauſe all men die alike; therefore they are not the Sons of God, and God is not their Father: So ſtill I beleeved not the Word, but broke Gods Word dayly, and in vain I heard Gods Word. Afterward I heard that Word of God to *Moſes*, *I'le be with thy mouth, for who maketh the ſeeing Eye, or hearing Ear, is it not I?* ſaith the Lord: then I underſtood a little of God, and of his Word; but ſtill I acted much ſin. Afterward I heard that Word of Free-Grace, *Repent, and beleeve the Goſpel, and who ever beleeve ſhall be ſaved*; then my heart beleeved, then I ſaw I had prayed but afore man, & ſo was my hearing, or any other duty; and I ſaw other of my ſins againſt God; and then I ſaw that my heart did not beleev as it ſhould, & I deſired to be open in my doings; I ſaw I brake every command of God: yet preſently I loſt this, and the Word of Chriſt was of little worth unto me; and I ſaw I loved ſin very much. Then again I heard that word, That all ſhall pray from the riſing to the ſitting Sun; then I thought I will pray to God, and yet only my tongue prayed. Then again I heard the Catechiſm, That God made *Adam* and *Eve*, and al the world, and a little I beleeved that word. Afterward I heard another word, *That they are Baſtards, not Sons, whom God affliƈts not*: I did a little think this to be a truth, and then I prayed more unto God, and yet I ſaw I feared man more than God: but notwithſtanding, I have prayed unto God from that day unto this day; yet I ſee *I* ſin every day. When I heard that Word that God ſpake to *Moſes* in the Mount by a Trumpet, and ſaid, *Thou ſhalt not have any other God, thou ſhalt not luſt, nor lye, nor kill, &c.* I ſaw all theſe I had broken; I heard the Word, but ſinned in what I heard: I heard that my heart muſt break and melt for ſin, and beleeve in Chriſt, and that we ſhould try our hearts if it be ſo; yet I could try but little, nor find but little, but ſtill I ſinned much. I heard that Word, That they which caſt off God, God will caſt off them; and I feared leſt God ſhould caſt me away, becauſe of my ſins: I was aſhamed of my ſins, and my heart melted, and I thought I will give my ſelf to God, and to Chriſt, and do what he will for ever; and becauſe of this promiſe of pardon to al that repent and beleeve, my heart deſireth to pray to God as long as I live.

Ponam-

Ponampam;

The Confeſſion he made on the Faſt day, before the great Aſſembly was as followeth:

BEfore I prayed unto God, I committed all manner of ſins; and when I heard the Catechiſm, *That God made me*, I did not beleeve it, becauſe I knew I ſprang from my Father and Mother, and therefore I deſpiſed the Word, and therefore again I did act all ſins, and I did love them. Then God was merciful to me, to let me hear that Word, That al ſhal pray from the riſing to the ſitting Sun; and then I conſidered whether I ſhould pray, but I found not in my heart that all ſhould pray: but then I conſidered of praying, and what would become of me if I did not pray, and what would become of me, if I did pray; but I thought if I did pray, the *Sachems* would be angry, becauſe They did not ſay, pray to God, and therefore I did not yet pray; but conſidering of that word, that all ſhall pray, I was troubled, and I found in my heart that I would pray unto God; and yet I feared that others would laugh at me, and therefore I did not yet pray. Afterward God was yet merciful to me, and I heard that God made the World, and the firſt man, and I thought it was true, and therefore I would pray to God, becauſe he hath made all; and yet when I did pray, I thought I prayed not aright, becauſe I prayed for the ſake of man, and I thought this to be a great ſin. But then I wondered at Gods free mercy to me, for I ſaw God made me, and giveth me all mercies: and then was I troubled, and ſaw that many were my ſins, and that I do not yet beleeve; then I prayed, yet my heart ſinned, for I prayed only with my mouth: and then I repented of my ſins, and then a little I conſidered and remembred Gods love unto us: but I was a ſinner, and many were my

ſins

sins, and a little I repented of them; and yet again I sinned, and quickly was my heart full of sin: then again was my heart angry with my self, and often I loſt all this again, and fell into sin. Then I heard that word, *That God ſent* Moſes *to* Egypt, *and promiſed I will be with thee*; that promiſe I conſidered, but I thought that in vain I did ſeek, and I was aſhamed that I did ſo: and I prayed, Oh God teach me truly to pray, not only before man, but before God, and pardon al theſe my sins. Again I heard that word, that Chriſt taught through every Town and Village, *Repent and beleeve, and be ſaved*, and a little I beleeved this word, and I loved it, and then I ſaw all my ſins, and prayed for pardon. Again I heard that word, He that caſteth off God, him will God caſt off; and I found in my heart, that I had done this, and I feared becauſe of this my sin, leſt God ſhould caſt me off, and that I ſhould for ever periſh in Hell, becauſe God hath caſt me off, I having caſt of God: then I was troubled about Hell, and what ſhall I do if I be damned! Then I heard that word, If ye repent and beleeve, God pardons all sins; then I thought, Oh that I had this, I desired to repent and beleeve, and I begged of God, Oh give me Repentance and Faith, freely do it for me; and I ſaw God was merciful to do it, but I did not attend the Lord, only ſometimes; and I now confeſs I am aſhamed of my sins, my heart is broken, and melteth in me; I am angry at my ſelf; I desire pardon in Chriſt; I betruſt my ſoul with Chriſt, that he may do it for me.

By ſuch time as this man had finiſhed, the time was far ſpent, and he was the fift in number, their ſpeeches being ſlow, and they were the more ſlow at my requeſt, that I might write what they ſaid; & oft I was forced to inquire of my interpreter (who ſat by me) becauſe I did not perfectly underſtand ſome ſentences, eſpecially of ſome of them: theſe things did make the work long-ſom, considering the inlargement of ſpirit God gave ſome of them; and ſhould we have proceeded further, it would have been ſun-ſet before the Confeſſions in likelyhood would have been finiſhed, besides all the reſt of the work that was to be done to finiſh ſo ſolemn a work; and the

place

place being remote in the woods, the nights long and cold and people not fitted to lie abroad, and no competant lodgings in the place for ſuch perſons, and the work of ſuch moment as would not admit an hudling up in haſt. And besides all this, though I had fully uſed all fit means, to have all the Interpreters preſent that I could, that ſo the intetpretation might not depend upon my single teſtemony, yet ſo it was that they all failed, and I was alone (as I have been wont to be in this work) which providence of God was not to be neglected in ſo ſolemn a buſineſs. Wherfore the Magiſtrates, Elders, and Grave Men preſent, adviſed together what to do, and the Conclusion was, Not to proceed any further at preſent, yet ſo to carry the matter, as that the Indians might in no wiſe be diſcouraged, but encouraged; to which end, one of the Elders was requeſted to ſpeak unto the Engliſh, the two above ſaid Reaſons, *viz.* The want of Interpreters, And want of Time, to finiſh at this time ſo ſolemn a Work; but to refer it to a more fitting time. And I was desired to declare it to the Indians, which I did to this purpoſe, That the Magiſtrates, Elders, and other Chriſtian People preſent, did much rejoyce to hear their Confeſſions, and adviſed them to go on in that good way; but as for the gathering a Church among them this day, it could not be; partly, Becauſe neither Mr. *Mayhew*, nor Mr. *Leveridg*, nor any Interpreter was here (for whom they knew I had ſent, ſome of themſelves being the Meſſengers to carry Letters time enough) and it was Gods Ordinance, That when any were to judg a Caſe, though they could beleeve one Witneſs, yet they could not judg under two or three. Alſo I told them, That themſelves might easily ſee there was not time enough to finiſh ſo ſolemn a work this day; therefore they adviſed, and God called to refer it to a fitter ſeaſon; in which advice they reſted: And ſo was the Work of that day, with prayers unto God, finiſhed; the accompliſhment being referred to a fitter ſeaſon.

As for my ſelf, the Lord put it into the hearts of the Elders, to ſpeak unto me words of Comfort, and acceptance of my poor Labor, expreſſing their loving fear, leſt I ſhould be diſcouraged by this diſappointment: I ſhall therefore nakedly

declare,

declare, and open my very heart in this Matter. The Lord he knoweth, that with much fear, and care I went about this work, even unto the ſenſible waſting, and weakning of my natural ſtrength, knowing that the inveſting theſe young Babes in Chriſt, with the higheſt, and all the external priviledges of the Church, the Spouſe of Jeſus Chriſt on Earth, would have drawn upon me much more labor and care, leſt they ſhould in any wiſe ſcandalize the ſame; unto which I have now more time aſſigned me by the Lord to prepare them, yea, and a greater advantage than I had before, becauſe this diſpenſation of the Lord, doth give me occaſion to inſtruct them of their need to be filled with deeper apprehenſions of the weight and ſolemnity of that great Work, though it is moſt true, that they alſo came on unto it with many fears, and queſtions, what they ſhould do when they ſhould be a Church: When therefore I ſaw the Lord by the Counſel of his Servants (which is an holy reverend Ordinance of Chriſt) and by his Providence denying me the help of all Interpreters, having many witneſſes how much care and pains I took every way I knew, to be ſupplied therein; and that the work it ſelf was extended by the Lords gracious inlarging them in their Confeſſions, ſo that the day was not ſufficient to accompliſh it; I ſay, when I ſaw the Lord ſpeaking that delatory word, I cannot expreſs what a load it took off my heart, and I did gladly follow the Lord therein, yea, and I bleſs the Lord for that day, that it was carried ſo far as it was, for the cauſe of Chriſt hath many waies gained by it, many hundreds of the precious Saints, being much comforted and confirmed in their hopes of this work of Chriſt among them, and their faith and prayers much quickned by what they heard and ſaw. And becauſe all witneſſes failed me, let me ſay but this, I began, and have followed this work for the Lord according to the poor meaſure of grace received, & not for baſe ends. I have been true & faithful unto their ſouls, and in writing and reading their Confeſſions, I have not knowingly, or willingly made them better, than the Lord helped themſelves to make them, but am verily perſwaded on good grounds, that I have rather rendered them weaker (for the

moſt

moſt part) than they delivered them; partly by miſſing ſome words of weight in ſome Sentences, partly by my ſhort and curt touches of what they more fully ſpake, and partly by reaſon of the different Idioms of their Language and ours.

Now follow thoſe Preparitory Confeſſions, which were read before the Elders, moſt of them.

The firſt that made a publick Confeſſion, and was took in Writing, was Peter, *a Ruler of Ten among them, a Godly man, who quickly after he had made this Confeſſion, fell ſick, and died, and now injoyeth the fruit of his Faith, the end of his Hope, the ſalvaion of his Soul, among the Bleſſed; where I am perſwaded he ſhall be found in the great day. His Confeſſion was as followeth.*

WHen I firſt prayed to God, I did not fear God, but I feared perdition, becauſe the Engliſh had told me, that all ſhould be damned, that call not upon God. But now I konw that God made all the world, and I fear him; now I beleeve that which you teach is true; Now I beleeve that God calleth us to *Natik*, that here we may be ruled by God, and gather a Church; now I beleeve that it is Gods Command, that we ſhould labor Six dayes, and keep the Sabbath on the Seventh day: now my heart is greatly abaſed for all my ſins; for we ſee though we pray to God we are ready to offend each other, and be angry with each other, and that we love not each other as we ſhould do; and for this I grieve & my heart crieth: now I remember that God ſaith thou

ſhalt not luſt, but before I prayed to God I was full of luſts: God ſaith, We muſt have but one Wife, and at firſt did make but one man and one woman; but I followed many women. God ſaith, Remember to keep the Sabbath day holy; but I did hunt, or ſhoot, or any thing on the Sabbath day: many other ſins I committed; but now I ſee them, and wil caſt them away becauſe they are vile, and God forbiddeth them: when I prayed firſt my ſins were not pardoned, for my praying is worth nothing: now I am humbled, and mourn for my ſins and yet cannot deliver my ſelf nor get pardon, therfore I truſt Chriſt with my ſoul.

The next Confeſſion was made by John Speene, *as followeth. His firſt confeſſion was this,*

WHen I firſt prayed to God, I did not pray for my ſoul but only I did as my friends did, becauſe I loved them; and though I prayed to God, yet I did not fear ſin, nor was I troubled at it. I heard that when good men die, their ſouls go to God, and are there happy, but I cannot ſay that I beleeved it. Afterward my heart run away into the country, after our old wayes, and I did almoſt caſt off praying to God. A little while after that, I ſaw that I had greatly ſinned, and then I ſaw all my ſins, afore I prayed to God, and ſince I prayed to God, and I ſaw that God was greatly angry for them, and that I cannot get pardon for them; but yet my heart ſaith I will pray to God as long as I live: I thought God would not pardon me, and yet I would caſt away my ſins. I did greatly love hunting, and hated labor: but now I beleeve that word of God, which ſaith, Six dayes thou ſhalt labor. and God doth make my body ſtrong to labor.

John

John Speene,

This Confeſſion being ſhort in ſome main points, he afterward made Confeſſion as followeth.

WHen I firſt prayed I prayed not for my ſoul, but for the ſake of men, I loved men, and for their ſakes I prayed to *God*. Before I prayed many were my ſins, and my heart was heaped full, and ran over in all manner of luſts and ſins. After I heard of praying to *God*, I let it fall and regarded it not; after I came to hear the word, I ſometimes feared, but ſoon loſt it again. Then my heart ran away after our former courſes, and then what ever I heard I loſt, becauſe my heart was run away; and many were my ſins, and therfore I could not get pardon, becauſe my heart run away, and many were my ſins, and I did indeed go into the Country. But afterwards, I hearing the Catechiſm, I deſired to learn it, and then I beleeved that when Beleevers die, their ſouls go to God, and are ever happy; when Sinners die, their ſouls go to Hel, and are ever tormented; and that when Chriſt judges the world, our bodies riſe again, and then we ſhall receive the judgment of Chriſt; the good ſhal ſtand at his right hand, the bad at his left: this I beleeved was true, and then I ſaw all my great follies and evils: and now my heart deſired to lay by hunting, and to work every day; and this is Gods Command, and therfore a good way; God ſaid, Thou ſhalt work ſix daies, and if thou work, thou ſhalt eat; therfore I beleeve it, and my heart promiſeth that I will this do as long as I live. Now I ſee I did great folly, for now I hear that God ſaith *Work*; and now I fear becauſe God hath afflicted me, in taking away my brother a Ruler: now I am troubled, I fear I ſinned in not beleeving our Ruler, becauſe now God hath taken him away; he taught me good words, but I beleeved them not, and now I repent becauſe Chriſt calleth me to it: great is the puniſhment of God in taking away our Ruler; and now I pray, and ſay to Chriſt, Oh Jeſus Chriſt

I have

Christ I have sinned: I beleeve that if I repent and be humbled, and pray not only outwardly but inwardly, and beleeve in Christ, then God will pardon all my sin; but I cannot get pardon of sin, I cannot deserve pardon, but only Christ hath merited pardon for us: I cannot deliver my self from all my sins, but Christ redeemeth, and delivereth from all sin: I deserve not one mercy of God, but Christ hath merited all mercies for us.

The next are the Confessions of Robin Speene, *who three several times came forth, and confessed as followeth. His first Confession:*

I Was ashamed because you taught to pray to God, and I did not take it up; I see God is angry with me for all my sins, and he hath afflicted me by the death of three of my children, and I fear God is still angry, because great are my sins, and I fear lest my children be not gone to Heaven, because I am a great sinner, yet one of my children prayed to God before it died, and therefore my heart rejoyceth in that. I remember my Panwaning [for he was a *Panwan*] my lust, my gaming, and all my sins; I know them by the Commandements of God, and God heareth and seeth them all; I cannot deliver my self from sin, therefore I do need Christ, because of all my sins, I desire pardon, and I beleeve that God calls all to come to Christ, and that he delivereth us from sin.

Robin

Robin Speen,

His Second Confeſſion.

I Have found out one word more: great are my ſins, and I do not know how to repent, nor do I know the evil of my ſins; only this one word, now I confeſs I want Chriſt, this day I want him; I do not truly beleeve nor repent: I ſee my ſin, and I need Chriſt, but I deſire now to be redeemed: and I now ask you this Queſtion, *What is Redemption?* "I anſwe-"red him, by ſhewing him our eſtate by Nature, and deſert, "the price which Chriſt paid for us, and how it is to be appli-"ed to every particular perſon; which done, he proceeded in "his Confeſſion thus: I yet cannot tell whether God hath pardoned my ſins, I forget the Word of God; but this I de-ſire, that my ſins may de pardoned, but my heart is fooliſh, and a great part of the Word ſtayeth not in my heart ſtrong-ly. I deſire to caſt all my ſins out of my heart: but I re-member my ſins, that I may get them pardoned, I think God doth not yet hear my prayers in this, becauſe I cannot keep the Word of God, only I deſire to hear the Word, and that God would hear me.

Robin Speen,

His Third Confeſſion.

ONe word more I cal to mind, Great is my ſin! this ſaith my heart, I have found this ſin, when I firſt heard you teach, that all the world from the riſing to the ſitting Sun ſhould pray to God, I then wondered at it, and thought, I being;

being a great ſinner, how ſhal I pray to God; and when I ſaw many come to the Meeting, I wondred at it: But now I do not wonder at that work of God, and therefore I think that I do now greatly ſin: and now I deſire again to wonder at Gods Works, and I desire to rejoyce in Gods good waies. Now I am much aſhamed, and fear becauſe I have deſerved eternal wrath by my ſins: my heart is evil, my heart doth contrary to God: and this I desire, that I may be redeemed, for I cannot help my ſelf, but only Jeſus Chriſt hath done al this for me, and I deſerve no good, but I beleeve Chriſt hath deſerved all for us; and I give my ſelf unto Chriſt, that he may ſave me, becauſe he knoweth eternal life, and can give it; I cannot give it to my ſelf, therefore I need Jeſus Chriſt, my heart is full of evil thoughts; and Chriſt only can keep my ſoul from them, becauſe he hath paid for my deliverance from them.

The next are the Confeſſions of Niſhohkou; *who twice made preparitory Confeſſions; the firſt of which only, was read before the Elders.*

GOD in Heaven is merciful, and I am ſinful: when I firſt heard the Word of God, I neither ſaw nor underſtood; but after, when you taught theſe words, *Be wiſe, Oh all ye people, and beleeve in Jeſus Chriſt*, then I prayed unto God; yet afterwards I sinned, and almoſt forſook praying to God. Afterward I underſtood, That God who made all the World was merciful to sinners: and truly I ſaw my heart very sinful, becauſe I promiſed God to pray as long as I live, but my heart hath not ſo done. Again I promiſed God I will follow Chriſt in al things, and now I find my heart backward, and not ſo forward to make a Church. God promiſeth, If fooliſh ones pray to God for Wiſdom he will give it: this Promiſe I beleeve, but I find my heart full of temptations; but now I promiſe

miſe God as in the *Pſalm*, *All my works ſhal be done in wiſdom, for I confeſs al my works and words, have been fooliſh. God is wiſe and good, but I am fooliſh. God who hath made the World, ſent his own Son Jeſus: and Jeſus Chriſt hath died for us, and deſerved for us, pardon and life, this is true; and he hath done for me all Gods Commandements, for I can do nothing, becauſe I am very ſinful. God in Heaven is very merciful, and therfore hath called me to pray unto God. God hath promiſed to pardon al their ſins, who pray unto God, and beleeve in the Promiſe of Chriſt, and Chriſt can give me to beleeve in him. Pſ. 101.

When he had made this Confeſſion, he was much abaſhed, for he is a baſhful man; many things he ſpoke that I miſſed, for want of through underſtanding ſome words and ſentences: therfore before the Faſt day he made another Confeſſion, which was not read before the Elders; which was as followeth.

Niſhohkou

I am dead in ſin, Oh! that my ſins might die, for they cannot give life, becauſe they be dead: before I prayed to God, I did commit all filthyneſſe, I prayed to many gods, I was proud, full of luſts, adulteries, and all others ſins, and therefore this is my firſt Confeſſion, that God is merciſull, and I am a ſinner, for God have given unto me inſtruction and cauſeth me to pray unto God, but I only pray words; when I prayed, I ſomtimes wondered, and thought true it is that God made the world, and me: and then I thought I knew God, becauſe I ſaw theſe his works, and then I was glad ſomtimes, and gave thanks; yet preſently again I did not rejoyce in it. Again ſomtimes I thought, now I do wel becauſe I pray, and work not on the Sabbath daies, but come to the Meetings, and hear the Word of God: But afterward again, I thought I do not wel, becauſe true it is, That yet I do

not truly pray; for now I ſee I ſin when I pray, becauſe there is nothing but ſin in my mouth, or hand, or heart; and all ſins are there, for of theſe my ſins my heart is full, becauſe my heart doth ſometimes luſt, and ſteal, and the like. Again, I was not only proud before I prayed, but now I am proud. Again, ſometimes my heart is humbled, and then I pray, Oh God have mercy on me, and pardon theſe my ſins; yet ſometimes I know no whether God did either hear my prayer, or pardon my ſins. Again, afterwards I thought I had greatly ſinned, becauſe I heard of the good way of praying unto God, but I do wickedly becauſe I pray not truly, yea, ſometimes I have much ado to pray with my mouth, and therfore I ſin. I heard of that good way, to keep the Sabbath, and not to work on that day, and I did ſo: but yet again I ſinned in it, becauſe I did not reverence the Word of God; yea, and ſometimes I thought that working on the Sabbath was no great matter. Again, I heard it was a good way to come to the Meetings, and hear the word of God, and I deſired to do it; but in this alſo I ſinned, becauſe I did not truly hear: yea, ſometimes I thought it no great matter if I heard not, and cared not to come to hear, and ſtill I ſo ſinned. Then I thought God was angry, becauſe I have greatly ſinned; deſiring to do well, and yet again to ſin. When I deſired to do well, then I ſinned, and in all things I ſinned. But afterward I was angry with my ſelf, and thought I will not ſin again; and what God ſaith, is good, but I am ſinful becauſe I have done all theſe evils. Again, ſometimes my heart is humbled, and then I repent, and ſay, Oh God and Jeſus Chriſt, have mercy on me, and pardon my ſins. Now I deſire truly to pray; now I deſire to reverence the Word every Sabbath day: now I deſire to hear the Word of God truly; now I deſire to bend my heart to pray, and it may be God will hear me; but quickly after a temptation cometh to my heart, and I did not deſire it. Again, ſometimes I did think, true it is I can do nothing of my ſelf, but Jeſus Chriſt muſt have mercy on me, becauſe Chriſt hath done for me all Gods Commandements and good Works, therfore my heart ſaith, Oh Jeſus give me deſires after thee: ſometimes I think it is

true,

true, I have greatly ſinned againſt God, but great are his mercies: ſometimes I hear the Word on the Sabbath day, and he giveth it me, [that is, maketh it my own] ſometimes I ſay the great and mighty God is in Heaven, but theſe are but words, becauſe I do not fear this great and mighty God, and I ſometimes regard not Gods Word, and make it of none effect, becauſe I do not that which is good, but commit ſin: ſometimes I ſay I know Chriſt, becauſe I know he died for us, and hath redeemed us, and procured pardon for us: yet again I ſay I ſin, becauſe I beleeve not Chriſt, for that only is right to beleeve in Chriſt, and do what he ſaith; but I think I do this in vain, becauſe I yet do not truly beleeve in Jeſus Chriſt, nor do what he commandeth, and therefore my heart plays the hypocrite; and now I know what is hypocriſie, namely, when I know what I ſhould do, and yet do it not. Sometimes I think I am like unto Satan, becauſe I do all theſe ſins, and ſin in all things I do; if I pray I ſin, if I keep Sabbath I ſin, if I hear Gods Word I ſin, therefore I am like the Devil. Now I know I deſerve to go to Hell, becauſe all theſe ſins I have committed: then my heart is troubled, and I ſay, Oh God and Chriſt pardon all my ſin, for I cannot pardon my ſins my ſelf; for the firſt man brought ſin into the world, and therfore I am ſinful, therfore I pray thee O Lord pardon all the ſins which I have done. Again, ſometimes my heart is humbled, and I deſire to fear God, becauſe he is a great God, and I deſire to do what he ſaith, and now I deſire to do the right way, and now I deſire to beleeve Jeſus Chriſt; and ſometimes I think it may be God will hear me, it may be he will pardon me; yet again I think I cannot be aſhamed of ſin; but now I am aſhamed of all my ſins, and my heart is broken, and all theſe my ſins I caſt off, and take heed of: yet then again I ſometimes ſay to God, I cannot my ſelf be humbled, or break my heart, or caſt off ſin, but I pray thee O Jeſus help me to do it. Again, ſometimes I confeſs this is true, I cannot redeem my ſelf, nor deliver my ſelf, becauſe of all theſe my many ſins; truly, full is my heart of ſin in every thing, all my thoughts, my words, my looks, my works are full of ſin; true this is, therefore I cannot deliver

my ſelf from ſin; Oh redeem thou my ſoul from Hel and torment, for I like not to do it with my own hand, therfore I deſire Jeſus Chriſt, that I may delight in him; take thou me and my ſoul, becauſe thou haſt done Gods word, and all good works for me, and haſt procured pardon for all my ſins, and haſt prepared pardon in Heaven, therfore I deſire, Oh I deſire pardon: but I ſomtimes think Chriſt doth not delight in me becauſe I do much play the hypocrite, but if I truly beleeve then he will pardon, but true faith I cannot work; Oh Jeſus Chriſt help me, and give it me.

Another who made Confeſſion, is named Magus; *which is as followeth:*

HEretofore I beleeved not, that God made the world, but I thought the world was of it ſelf, and all people grew up in the world of themſelves. When any bid me pray to God, I ſaid I cannot, and none of our Rulers beleeve or pray to God; yet I went about to ſeek how to pray to God, I told the wiſe men, I ſeek how to pray to God, and all of them could not find how to pray to God. Afterward I had a deſire to pray God, leſt I ſhould loſe my ſoul, but my heart run away, and I could not find how to pray to God, and therefore I thought of going away; yet I alſo thought if I do go away, I ſhall loſe my ground. But after this I heard of Gods anger againſt me, and I beleeved it; for God made the firſt man good, and told him if he did well he ſhould live, and this day I beleeve all men ſhould do ſo: and then I thought I will pray as long as I live, and I will labor, becauſe Gods promiſe is, If we labor we ſhall eat; and I ſee that that is a true word; for they that do labor do eat [that is, have wherewith to be fed] I ſee that ſin alwaies hath continued, from the beginning of the world. I beleeve that word which God told *Eve*, That in ſorrow ſhe ſhould bring forth Children

Children, and I ſee it dayly to be true: I beleeve that word of God, that ſin brings miſery, and all ſhall die, becauſe by ſin, we break all the Commands of God: I have been full of luſts, and thefts, &c. all my life, and all the time I have lived. I have done contrary to the Command of *God*. And I am now grieved, now I hear of all my ſins: I beleeve Chriſt doth convert me to *God*, and he calleth Children, and old men, and all men to turn unto *God*, and from their ſins; he calleth to ſorrow and repentance, and ever to beleeve in Chriſt; and who ever doth this, ſhall be ever bleſſed in Heaven; but if he do it not, he periſheth: if he trun not from ſin, dying, he ſhall go to Hell for ever. I think alſo, that ſo long as I live, God doth give me life. I beleeve that we ought to gather into a Church, to ſerve God as long as we live. But I do not know whether yet God hath pardoned my ſins, or not; but I know Chriſt, and I know he hath already dyed for me, becauſe I cannot redeem my ſelf.

Another who made Confeſſion, was named Poquanum; *which was as followeth. His firſt Confeſſion.*

A Great while ago the Engliſh would tell me of God but I hated it, and would go out of doors, when they ſo ſpake unto me, and I murmured at it. When the Indians firſt prayed to God, I did not think there was a *God*, or that the Bible was Gods Book, but that wiſe men made it: When ſome prayed to *God*, I went with them, but I did not know God. Afterward my mind was changed thus far, That I deſired to be wiſe, as others were, but yet I knew nothing of *God*; yea, after I prayed to God, I ſtill did think there was no God. Afterward I found this in my heart, That we pray to God for our ſouls; then I thought all my

praying

praying was nothing, becauſe I was ſo fooliſh that I never thought of dying: but after, I learned, That all muſt die, and good mens ſouls go to Heaven; and then I thought of dying, and of my ſoul: but then I thought we prayed for nothing but that our ſouls might go to Heaven; I knew nothing of Chriſt. But after, when the Children were Catechiſed, and taught the ten Commandements, I hearkned, and by them I came to know that there was a God, and that there was ſin againſt God; and hereby God made me to ſee all my ſins, both before I prayed to God, and ſince; and I ſaw Gods anger againſt me for my ſins, before, and ſince I prayed, becauſe ſometimes I came not to the Meeting; brake my word, regarded not my children, and I ſee ſin in me, and therfore I do greatly fear Gods anger.

Poquanum;

His Second Confeſſion was as followeth:

BEfore I prayed unto God, I greatly ſinned, I prayed to many gods, and uſed Panwaning, Adultery, Luſt, Lying, and al other ſins, and many were my ſins, evil thoughts, evil words, and nothing elſe but evil, hatred, and pride, and all ſins againſt God, coveting other mens goods; when I ſtole, I added lying to it when I had done; I was very proud, I much hated many men, and loved them not becauſe I was angry with them; and thus I did every day: I would ſlander my neighbors, great was my pride, I was dayly angry with my neighbors, my heart was alwaies full of ſuch waies. When the Engliſh ſaid, Pray to God, I cared not for God, becauſe I loved ſin, nor did I deſire that God ſhould forgive my ſin. Afterward I heard the word, That if we truly pray, mourn for ſin, caſt off ſin, deſire to hear the word, and beleeve in Chriſt, God will then pardon, and when he dieth Chriſt will lead him to Heaven: I much rejoyced to hear of this

pardon

pardon, but I muſt truly beleeve in Chriſt, elſe I ſhal not have pardon; and firſt I thought God will not pardon me, becauſe I ſtill ſinned. But afterward I heard, That though we ſhould pray as long as we live, and never ſin more, yet that was of no value; but we muſt beleeve in Chriſt, elſe there is no pardon; and this I rejoyced at.

Another who made Confeſſion, is named Nookau, *which is as followeth. His firſt Confeſſion.*

Five years ago, before I prayed I was ſick, I thought I ſhould die; at which I was much troubled, and knew not what to do; then I thought, if there be a God above, and he give life again, then I ſhall beleeve there is a God above, and God did give me life: and after that I took up praying to God. Now I beleeve God, one God that made all the World, and governeth it, yet this I only ſaid with my mouth, I did not truly beleeve it in my heart. Then I underſtood, That God made the firſt man good, and like God, but he ſinned, and we have loſt Gods Image, and are like the Devil, and deſerve Hell and Damnation: this I now know, and ſee that I am fooliſh, and ſometime think not of God in an whol day, ſometime I do think of God every day; ſometime my heart greatly ſinneth, then ſometime I preſently fear, but again ſometimes I am ſlow to fear; I am very fooliſh becauſe I do not underſtand the Word, but break the Word of God. I beleeve the Catechiſm we learn to be according to the Word of God; but the writings of the Bible are the very Words of God, and the Spirit of God is the Word, and that God giveth all things that are good: I now ſee my ſins before I prayed unto God, and ſince, and I beleeve that God ſeeth them all: and my heart feareth, becauſe I do not yet forſake my ſins, and I think God will not forgive me, becauſe my

heart

heart is wicked; I know not when Chriſt forgiveth my ſins, others may know, but I deſire that my ſins may be pardoned for Chriſt his ſake.

Nookau,
His Second Confeſſion.

BEfore I prayed to God, I greatly ſinned every day, I was proud, and lived in adultery, lying, &c. and my heart alwaies full of evil thoughts, and when the Engliſh would inſtruct me, I then thought my waies evil, but the buſineſs of praying to God, good; then I did think, if I could firſt underſtand, then I would pray to God, and I was glad to hear of any that did pray to God. When I heard that word at *Cohannet*, *Who ever lacketh wiſdom, let him ask it of God*; let fools pray to God, and he will give them wiſdom: I thought I was a fool, and I beleeved that Word of God. I heard that word of the dry bones, God bid them hear, and promiſed to put fleſh, and ſinews, and skin upon them, and make them live; therefore I deſired to hear, becauſe I beleeved the dry bones, and that I was one that did not know God; afterward I was glad of praying to God. Sometimes I beleeved not God, and God will not look on ſuch, alwaies I thought God will not forgive me. I wondred at all that prayed to God, becauſe I thought God had given them wiſdom: then I thought I am glad I pray to God. Sometime my heart is broken becauſe I ſhall loſe all in this world, and loſe my ſoul alſo, becauſe I beleeve not, for all the Words of God are true which he hath taught me. Now this day I think I will confeſs the truth; Becauſe I have ſinned, I want Jeſus Chriſt: and I will truly confeſs God, becauſe of that word of Chriſt, *He that confeſſeth me before men, him will I confeſs before my Father*: I wonder at this Inſtruction, I deſire to confeſs my heart.

Another

Another who made his Confeſſion is named Antony, upon whom the Lord was pleaſed the laſt Winter to lay an heavy ſtroke; for he and another Indian being at work ſawing of Board, and finiſhing the Peece, they laid it ſo ſhort, and the Rowl not ſo ſtedfaſt, inſomuch that this man being in the Pit directing to lay the Piece, and the other above ordering thereof, it ſlipped down into the Pit upon this mans head, brake his neather Chap in two, and cracked his Skull, inſomuch that he was taken up half dead, and almoſt ſtrangled with blood; and being the laſt day of the week at night I had no word until the Sabbath day, then I preſently ſent a Chyrurgion, who took a diſcreet order with him; and God ſo bleſſed his indeavors, as that he is now well again, bleſſed be the Lord: and whereas I did fear that ſuch a blow in their Labor might diſcourage them from Labor, I have found it by Gods bleſſing otherwiſe; yea, this man hath performed a great part of the ſawing of our Meeting-Houſe, and is now ſawing upon the School-houſe, and his recovery is an eſtabliſhment

of them to go on; yea, and God bleſſed this blow, to help on the Work of Grace in his ſoul; as you ſhall ſee in his Confeſſion, which followeth.

BEfore I prayed to God I alwaies committed ſin, but I do not know all my ſins, I know but a little of the ſins I have committed, therefore I thought I could not pray to God, becauſe I knew not al my ſins before I prayed to God, and ſince I heard of praying to God: formerly when the Engliſh did bid me pray unto God I hated it, and would go out of their houſes, when they ſpake of ſuch things to me. I had no delight to hear any thing of Gods Word, but in every thing I ſinned; in my ſpeeches I ſinned, and every day I broke the Commands of God. After I heard of praying to God, that *Waban* and my two brothers prayed to God, yet then I deſired it not, but did think of running away; yet I feared if I did run away ſome wicked men would kill me, but I did not fear God. After when you ſaid unto me, pray, my heart thought, I will pray; yet again I thought, I cannot pray with my heart, and no matter for praying with words only: but when I did pray, I ſaw more of my ſins; yet I did but only ſee them, I could not be aware of them, but ſtill I did commit them: and after I prayed to God, I was ſtill full of luſt, and then a little I feared. Sometimes I was ſick, and then I thought God was angry, and then I ſaw that I did commit all ſins: then one of my brothers died, and then my heart was broken, and after him another friend, and again my heart was broken: and yet after all this I broke my praying to God, and put away God, and then I thought I ſhall never pray to God: but after this I was afraid of the Lord, becauſe I alwaies broke my praying to God, and then my heart ſaid, God doth not hear my prayer. When I was ſick, and recovered again, I thought then that God was merciful unto me. Hearing that word of God, *If you hear the Word of God, and be forgetful hearers, you ſin againſt God*; then I thought God will not pardon ſuch a ſinner as I, who dayly did ſo, and broke my praying to God. When I heard the Comman-

Commandements, I desired to learn them, and other points of Catechism, but my desires were but small, and I soon lost it, because I did not desire to beleeve: then sometimes I feared Gods anger because of al my sins; I heard the Word and understood only this word, *All you that hear this day, it may be you shall quickly die*, and then I quickly saw that God was very angry with me. Then God brake my head, and by that I saw Gods anger; and then I thought that the true God in Heaven is angry with me for my sin, even for al my sins, which every day I live, I do. When I was almost dead, some body bid me now beleeve, because it may be I shal quickly die, and I thought I did beleeve, but I did not know right beleeving in Christ: then I prayed unto God to restore my health. Then I beleeved that word, *That we must shortly appear before Jesus Christ*; then I did greatly fear lest if I beleeved not, I should perish for ever. When I was neer death, I prayed unto God, *Oh Lord give me life, and I will pray to God so long as I live*, and I said, *I will give my self, soul, and body to Christ*: after this, God gave me health, and then I thought, truly, God in Heaven is merciful; then I much grieved, that I knew so little of Gods Word. And now sometimes I am angry, and then I fear because I know God seeth it; and I fear, because I promised God when I was almost dead, that if he giveth me life, I will pray so long as I live; I fear lest I should break this promise to God. Now I desire the pardon of all my sins, and I beg faith in Christ, and I desire to live unto God, so long as I live; I cannot my self get pardon, but I dayly commit sin, and break Gods Word, but I look to Christ for pardon.

Another who made His Confession is named Owussumag; *which is as followeth:*

WHen I first heard that *Waban* prayed to God, and after that many more prayed. I first feared praying

to God, and inſtruction, and I hated inſtruction by the Word of God, and alwaies I laughed at them who prayed to God; and I alwaies thought I will yet more commit ſin: and I went into the Country, and there I acted much luſt, adultry, and the like, and all my Neighbors, we did together ſeek after wickedneſs, and every day I was proud, and of high or open eyes. When ſome of my neighbors began to pray, I went away into the Country, but I could find no place where I was beloved. Then I heard, That when beleevers die, they go to Heaven, when sinners die they go to Hel; and my heart considered, What good will it be if my ſoul go to Heaven? But two years ago, I began to think, I had ſinned againſt *God*; and then ſomtimes I feared, yet again ſinned; but my fear was of man, not of God: Then ever my heart ſaid I ſhould be better, if I would pray to God, and ſomtimes I beleeved that which I was taught, yet again, laſt year, I ſought to go away afar off, but I could think of no place, but I ſhould be in danger to be killed. Then again I much remembred my ſins: and again I thought, What will become of me, if I die in my ſins? and then I thought it was good for me to pray unto God ſo long as I live; and then my heart turned to praying unto *God*, and I did pray, and my heart feared when I heard the word read and taught, and I was glad to hear the Word of God; and then I purpoſed to pray as long as I live. Sometime I did dayly ſee my ſins, and fear, for I cannot get pardon, only in Jeſus Chriſt. Then I heard that word, *I thank thee oh Heavenly father, that thou haſt revealed theſe things to babes*; and that word, *that we muſt forgive each other*: then I ſaw that I beleeved not one word from Chriſt, not any word of *God*; and dayly my heart wept, that Chriſt might pardon all my ſins againſt *God* and Chriſt: and now unto this day my heart ſaith, I desire the good waies of praying to God, but I cannot know them of my ſelf, but Jeſus Chriſt muſt teach me them. When I heard, That only Chriſt muſt pardon our ſins, and that for Chriſt God will pardon our ſins, this day I rejoyce to hear that word of *God*, and all that Chriſt hath taught me: and now I purpoſe, That while I live, I will pray unto God, and

Jeſus

Jesus Christ only: and th[illegible] I cannot know how to
find good thoughts; but [illegible] desire pardon for all my
sins, and to cast them aw[illegible]

Another who made Confession, is named Ephraim, *his Indian Name I have forgotten. It is as followeth:*

ALL the daies I have lived, I have been in a poor fooliſh condition, I cannot tell all my ſins, all my great ſins, I do not ſee them. When I firſt heard of praying to God, I could not ſleep quietly, I was ſo troubled, ever I thought I would forſake the place becauſe of praying to God, my life hath been like as if I had been a mad man. Laſt yeer I thought I would leave all my ſins, yet I ſee I do not leave off ſinning to this day; I now think I ſhall never be able to forſake my ſins. I think ſometimes the Word of God is falſe, yet I ſee there is no giving over that I might follow ſin, I muſt pray to God; I do not truly in my heart repent, and I think that God wil not forgive me my ſins; every day my heart ſinneth, and how will Chriſt forgive ſuch an one? I pray but outwardly with my mouth, not with my heart; I cannot of my ſelf obtain pardon of my ſins: I cannot tell all the ſins that I have done if I ſhould tell you an whol day together: I do every morning deſire that my ſins may be pardoned by Jeſus Chriſt; this my heart ſaith, but yet I fear I cannot forſake my ſins, becauſe I cannot ſee all my ſins: I hear, That if we repent and beleeve in Chriſt, all our ſins ſhall be pardoned, therefore I deſire to leave off my ſins.

This poor Publican was the laſt which made his Confeſſion before I read them unto the Elders, and the laſt of them I ſhall now publiſh. I will ſhut up theſe Confeſſions with the Confeſſion (if I may ſo call it) or rather with the Expreſſion, and manifeſtation of faith, by two little

Infants

This shot repeats the previous one, but with different lighting.

to God, and instruction, and I hated instruction by the Word of God, and alwaies I laughed at them who prayed to God; and I alwaies thought I will yet more commit sin: and I went into the Country, and there I acted much lust, adultry, and the like, and all my Neighbors, we did together seek after wickedness, and every day I was proud, and of high or open eyes. When some of my neighbors began to pray, I went away into the Country, but I could find no place where I was beloved. Then I heard, That when beleevers die, they go to Heaven, when sinners die they go to Hel; and my heart considered, What good will it be if my soul go to Heaven? But two years ago, I began to think, I had sinned against *God*; and then somtimes I feared, yet again sinned; but my fear was of man, not of God: Then ever my heart said I should be better, if I would pray to God, and somtimes I beleeved that which I was taught, yet again, last year, I sought to go away afar off, but I could think of no place, but I should be in danger to be killed. Then again I much remembred my sins: and again I thought, What will become of me, if I die in my sins? and then I thought it was good for me to pray unto God so long as I live; and then my heart turned to praying unto *God*, and I did pray, and my heart feared when I heard the word read and taught, and I was glad to hear the Word of God; and then I purposed to pray as long as I live. Sometime I did dayly see my sins, and fear, for I cannot get pardon, only in Jesus Christ. Then I heard that word, *I thank thee oh Heavenly father, that thou hast revealed these things to babes*; and that word, *that we must forgive each other*: then I saw that I beleeved not one word from Christ, not any word of *God*; and dayly my heart wept, that Christ might pardon all my sins against *God* and Christ: and now unto this day my heart saith, I desire the good waies of praying to God, but I cannot know them of my self, but Jesus Christ must teach me them. When I heard, That only Christ must pardon our sins, and that for Christ God will pardon our sins, this day I rejoyce to hear that word of God, and all that Christ hath taught me: and now I purpose, That while I live, I will pray unto God, and

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Infants

Infants, of two yeers of age and upward, under three yeers of age when they departed out of this world.

The Story of this.

THis Spring, in the beginning of the yeer, 1652. the Lord was pleased to afflict sundry of our praying Indians with that grievous disease of the Bloody-Flux, whereof some with great torments in their bowels died; among which were two little Children of the age above-said, and at that time both in one house, being together taken with that disease. The first of these Children in the extremities of its torments, lay crying to God in these words, *God and Jesus Christ, God and Jesus Christ help me*; and when they gave it any thing to eat, it would greedily take it (as it is usual at the approach of death) but first it would cry to God, *Oh God and Jesus Christ, bless it*, and then it would take it: and in this manner it lay calling upon God and Jesus Christ untill it died: The mother of this Child also died of that disease, at that time. The Father of the Child told me this story, with great wonderment at the grace of God, in teaching his Child so to call upon God. The name of the Father is *Nishohkon*, whose Confession you have before.

Three or four daies after, another Child in the same house, sick of the same disease, was (by a divine hand doubtless) sensible of the approach of death, (an unusual thing at that age) and called to its Father, and said, *Father, I am going to God*, several times repeating it, *I am going to God*. The mother (as other mothers use to do) had made for the Child a little Basket, a little Spoon, and a little Tray: these things the child was wont to be greatly delighted withal (as all children will) therefore in the extremity of the torments, they set those things before it, a little to divert the mind, and cheer the spirit: but now, the child takes the Basket, and puts it away, and said, *I will leave my Basket behind me, for I am going to God, I will leave my Spoon and Tray behind me* (putting them away) *for I am going to God*: and with these kind of expressions, the same night, finished its course, and died.

The Father of this child is named *Robin Speen*, whose Confessions

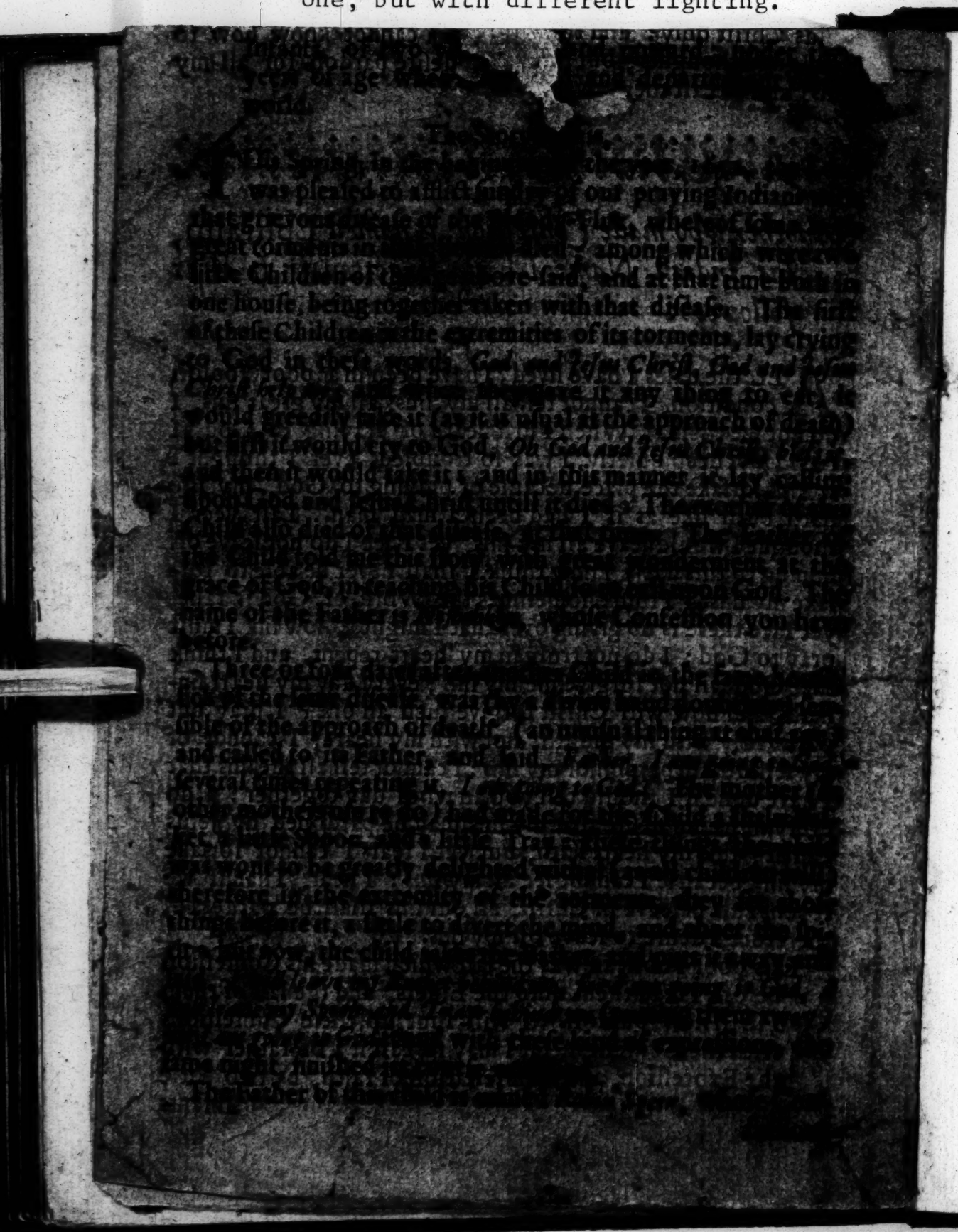
ſeſſions you have before, and in one of them he maketh mention of this child that died in faith. When he related this ſtory to me, he ſaid, He could not tell whether the ſorrow for the death of his child, or the joy for its faith were greater, when it died.

Theſe Examples are a teſtimony, That they teach their children the knowledg and fear of God, whom they now call upon; and alſo that the Spirit of God co-worketh with their inſtructions, who teacheth by man, more than man is able to do.

I have now finiſhed all that I purpoſe to publiſh at this time; the Lord give them Acceptance in the hearts of his Saints, to engage them the more to pray for them; and Oh! that their judgings of themſelves, and breathings after Chriſt, might move others (that have more means than they have, but as yet regard it not) to do the like, and much more abundantly.

FINIS.

This shot repeats the previous one, but with different lighting.



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